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WESLEYAN MISSIONARY SOCIETY.

(Abridged from the *Wesleyan*.)

The annual meeting of the Wesleyan Missionary Society was held on Monday at Exeter-hall, on which occasion that spacious and elegant building—platform and galleries—was filled to overflowing by a highly respectable auditory, the gentlemen greatly preponderating. At eleven o'clock the Right Honourable Fox Maule, M.P., (who had complied with the request of the Committee to preside over the assembly,) arrived on the platform, and was received with the warmest expressions of applause. The right honourable gentleman was accompanied by Colonel Conolly, M.P., the Right Honourable Sir George Henry Rose, Mr. J. Stanley, (President of the Wesleyan Conference,) Dr. Newton, Dr. Hannah, Dr. Alder, Dr. Bunting, Thomas Farmer, Esq., Mr. J. Scott, Mr. R. Reece, and a number of other gentlemen.

The Right Hon. FOX MAULE took possession of the chair, and on rising to address the meeting, was greeted with loud and prolonged applause. The right hon. gentleman said: Ladies and Gentlemen,—Before addressing to you the very few remarks which I shall feel it my duty to make upon this most interesting occasion, permit me to thank you for the high honour which you have conferred upon me, by sanctioning the appointment which I have had the honour to receive from the Wesleyan body to take the chair at this meeting [cheers]. I feel convinced, from the manner in which this meeting has been opened, and from casting my eye over this most respectable assembly, that I have not the slightest occasion to appeal to you for any assistance with reference to the order of this meeting. That, I feel satisfied, is already insured to me by the appearance of the meeting itself. Permit me, therefore, now to state, that the honour of occupying this chair is, in my mind, no small one on any occasion. And I do assure the body who have selected me on this occasion, that there is no request of theirs with which I can comply in any way which I am not ready at all times to comply with [cheers]—not simply from the high respect which I bear to them as a body of Christians, but for a circumstance which I never can and never shall forget—the deep sympathy which they have ever shown in the affairs of that section of the Christian Church to which I myself belong when it was in difficulties and in straits [cheers]. Ladies and Gentlemen, we are met now to celebrate the anniversary of the great missionary body of the Wesleyan Society. It is the first of what are called, in this great city, "the May meetings" [loud cheers]. And, I must say, that if all the May meetings which are to be devoted to objects of Christian charity and Christian philanthropy are to be judged of by the beginning, I am sure the cause of Christian charity will have much reason to rejoice before this month is closed. We are met, as I stated, to celebrate the anniversary of the Missionary Society of the Wesleyan church. Ladies and gentlemen, I have no doubt that you will be addressed to-day, from this platform, in language much better than any I can summon to my aid; that you will be addressed in language much stronger than any I can use, upon the subjects of Christian missions and the efforts of Christian missionaries. I am sure you will all concur with me in the general proposition, that a church without missions may be called a church in name, but it is not a church in spirit [cheers]. I should as soon see a Christian minister repudiating or neglecting the great command of "Go ye into all the world and preach the Gospel," as I would expect to see a church content to sit down upon its own narrow locality, and neglect the wants of the heathen and of the savage; nay, neglect the case of those who are brought up in error, and not sow or endeavour to sow the truth amongst them. Missions, my friends, are one of the principal engagements with which a church should grapple; and I am sure I may say, and may say it with truth, that there is no body of the Christian church which has done more in the cause of missions, which has set a brighter example to the Christian church throughout the world, than has that body whose Missionary Society we are here met to learn some account of for the past year [hear, hear]. Ladies and gentlemen, if we look at that body, we find that its missionaries are scattered all over the surface of this globe. It may be said of its missions, as it has been beautifully said of the British empire, the "sun never sets" upon their Christian endeavours [cheers]. In Europe, in Asia, in Africa, in America, in that last discovered, large, and distinctly-formed continental surface, Australia, and in Polynesia—there the Wesleyan Methodists are endeavouring to bring the savage from his savage thoughts and his idol worship, and to counteract the progress of error, which is making its way even faster, I fear, in some places, than the truth, over this vast globe [hear, hear]. Ladies and gentlemen, in that prayer which the reverend gentleman just now offered up, allusion was made to the millions of this inhabited globe who are yet ignorant of any of the first principles of Christianity. Surely every man who has the welfare of the Christian church at heart should lay this to his serious concern, and every man should reflect within himself that it is not necessary for him or for her to be vested with the sacred character of a minister of the word of God; but that every person, from the youngest to the oldest, should consider himself bound to assume the character of a missionary, and, if not able to follow out that character in his own person, to enable those who are willing to enter the service to bear the "burden and heat of the day" [cheers]. Ladies and gentlemen, there is much call for all our Christian sympathy, besides our Christian liberality, for the missions of this church. We see them submitting to every description of privation. We see them embarking in lands, to put one foot upon which is almost the same as stepping upon the verge of the grave itself. We see them fearlessly encountering every difficulty; and not only should our Christian liberality be extended towards them, but, more than that, our sympathies and our prayers should always be put up for them [cheers]. Now, ladies and gentlemen, upon these occasions, besides sympathies, we must talk, and talk openly and undisguisedly, of the "ways and means" [hear, hear]. I am delighted, from what I have seen of the Report which you will hear read to you—I am delighted to be able to congratulate you upon the flourishing state of the finances this year as compared with the last [hear, hear]. It is in vain for us in this world to think of doing anything without the medium of money [hear, hear]. Missionaries must be supported, for they are like other men who require the supports of nature. Bibles must be printed before they can be read. They must be translated before they can come to the intellects of all the different nations to whom this church sends its missionaries; and for all these purposes money must be given with Christian liberality. And perhaps I appeal to you, and talk about this subject with somewhat more of a brazen face than others might do, because I have been accustomed to talk to the members of my own church very much upon subjects of money for the last three years [cheers]; and I assure you that, in so doing I have not been backward in holding out to them the example of the Wesleyan Missionary Society, which, year after year, creeps on a little and a little more, and gives its hundreds of thousands to this great and important cause of Christ [cheers]. Ladies and gentlemen, I hope the day will soon come when we may talk of missionary efforts—not as now and to-day, on the part of the Wesleyan church; not, perhaps, to-morrow, on the part of some other body of Christians, and next day on the part of another body still; but when the whole Christian church, without distinction of sect—but with this consideration, that they acknowledge the Lord Jesus Christ to be the head of the church—shall be engaged in one great Evangelical system of missions from one end of the world to another [loud cheers]. I think that there is no body that would be more willing to engage in such a "labour of love" than the Wesleyans. I look at their platform; it is to me an example—a practical example—of Christian union and love towards all brethren [cheers]. I look at their conduct—it is the same in all parts of the kingdom. And I must say that it is delightful to think that we are arriving at a time when the petty interests of different sects shall be laid aside; when politics shall be thrown to the winds, and when all can agree to meet here in brotherly love and in Christian fellowship with one another [cheers]. And now, ladies and gentlemen, I will not detain you longer upon the present occasion, except again to express to you my sense of the honour which I feel you have conferred upon me; and I trust that, in your kindness, if, some little time before you have closed the full business of this meeting, I find that I shall be compelled to leave you, you will attribute it only to urgent calls of business [hear, hear]—and believe that it will deprive me of much pleasure, and you, perhaps, will be no losers by the exchange [loud cheers greeted the right honourable gentleman as he resumed his seat].

Dr. BUNTING, then read to the meeting a summary of the Report:—

After several years of arduous and painful struggle, arising out of the long-continued inadequacy of its regular yearly income, large and growing as that income has been, to meet the continually augmenting expenditure unavoidably required for the efficient maintenance of its widely-extended missions, and to prevent a ruinous accumulation of deficiencies and embarrassments, the committee have now the heartfelt delight of stating, that a brighter day has dawned, and that at this moment, as far as the year 1845 and the years preceding it are now concerned, the society is out of debt! The income of the society, for the year ending December 31, 1845, has reached the cheering sum of £112,823 9s. 6d., being an advance upon that for 1844, of £7,136 3s. 11d. Of this total, the sum of £92,115 17s. 2d. has been raised at home. This home receipt includes £4,486 9s. 8d. contributed as juvenile Christmas offerings, and received in time to be entered in the balance-sheet for 1845, being an apparent increase of £1,571 14s. 1d. under that head. Further sums arrived too late to be so entered, but will be carried to the account of 1846; and the whole juvenile efforts for the year is believed to have raised nearly £5,500. In the total above specified, there is also included a highly gratifying amount of £11,674 4s. 7d., received from various foreign stations, being an increase in that item of £1,897 0s. 5d. The remaining sources of the total income were afterwards stated in the usual manner. The society's expenditure in 1845 amounted to £104,366 19s. Here there is a decrease of £4,821 7s. 3d., as compared with 1844; which is mainly to be ascribed to the good and kindly feeling, and spirit of willing sacrifice, evinced by the missionaries themselves, and by the people to whom they minister; and also to the economising operation of certain financial arrangements adopted and directed by the committee, in reference to their annual grants to the dependant stations. Twenty-three missionaries, and six wives of missionaries, have been sent out by the Society since the last anniversary. Seven missionaries have been removed by death. The following is a general summary of all the Wesleyan missions:—

Central or principal stations, called circuits, occupied by the Society in various parts of the world..	284
Chapels and other preaching places at the above-mentioned central or principal stations, as far as ascertained	2,522
Missionaries and assistant-missionaries, including ten supernumeraries	397
Other paid agents, as catechists, interpreters, day-school teachers, &c.	847
Unpaid agents, as Sabbath-school teachers, &c.....	6,832
Full and accredited church-members.....	103,150
On trial for church-membership, as far ascertained	4,315
Scholars, deducting for those who attend both the day and Sabbath-schools	71,625
Printing establishments	8

Dr. GRAY, minister of St. Mary's Free Church, Edinburgh, and late Moderator of the General Assembly of the Free Church of Scotland, moved the adoption of the Report.

MR. PETER LATROBE, Secretary to the Moravian Missionary Society, seconded the resolution.

Mr. CRAIG, of the Established Church, moved the next resolution, which was seconded by Dr. HANNAH.

The resolution was then put, and carried unanimously.

Fox Maule, Esq., M.P., then resigned the chair to Mr. Farmer.

Colonel CONOLLY, M.P., moved the third resolution; and Mr. GEORGE CHAPMAN, missionary from Ashantee, seconded it.

The CHAIRMAN put the resolution, which was unanimously carried.

Dr. JENKYN, President of Coward College, representing the London Missionary Society, said: Sir, I rise to move, that

That this meeting pledges itself to continued and increased pecuniary exertions, for the purpose of enabling the Committee to reinforce the several important missions of the Society, which have suffered loss, both financially and spiritually, in consequence of the restrictions which it has become necessary to adopt, during the period, now happily passed away, of financial difficulties and embarrassments.

I ought, perhaps, to apologise for appearing before you on this occasion, because this resolution was to have been moved by Mr. Tidman, the secretary of the London Missionary Society; and your Board of Directors reckon him a complete and consummate financier. And as this is a money resolution, it would be exactly in his way, and in his *forte*, to explain it to you, and to enforce the claims of the society upon your attention and liberality. You are, I dare say, already informed from the resolution which I have read, that it is altogether a money one—money first, money last, money midst, money without end [hear, hear, and laughter]. This is, in fact, the meaning of all Reports—this is, in fact, the meaning of all missionary institutions—this is, in fact, the meaning of the word "Exeter-hall" [laughter]. It is that it should be the means of gathering money, and the place to account how that money is distributed. "This meeting pledges itself to continue increased pecuniary exertion." I wonder what kind of pecuniary exertions will at last satisfy you Wesleyans [cheers]—for in your conduct you have done an honour to the Voluntary principle which has never been equalled, and, perhaps, never will be surpassed; and in your Report of this year, you have used a word which many institutions would be glad to use—a word which is very rarely heard in Exeter-hall—the word "surplus" [hear, hear, hear]. And this word surplus is very much like the oasis of the desert; it is a most beautiful thing in poetry, but very rarely realised in fact. I am therefore glad that you, by your generosity and by your liberality, have enabled the officers of your Society to announce this passage placed in the midst of the report—the word "surplus;" and it seems to come peculiarly within the range of true Christianity, for it is "given." We are, therefore, required to make increased pecuniary exertions, because our efforts are increasing, and, as there is a louder demand for an increased means, and for increased agency, consequently there must be a louder demand for increased pecuniary exertions. If our Christian friends were to make the best use of their pecuniary efforts (and their means are very large), the demands and the requirements of every Christian institution and every missionary society would be adequately met. If people give from principle, and not from mere impulse, then the demands would be adequately met. And why should they not give from principle? [hear, hear]. I am now, I conceive, speaking among Christians who have experienced much personal and experimental religion;

and let me propose one question to you, and that is—Suppose a man to be converted at the age of twenty, and live to the age of twenty-five, and at twenty-five he were to compare his irreligious expenses from fifteen to twenty with his religious expenses from twenty to twenty-five, on which side of twenty would the greatest amount of expenses appear? I am afraid that, in the majority of cases, the larger amount would appear to have been on the side of the kingdom of Satan, and not on the side of the kingdom of God [hear, hear]. But why not? Why should not our expenditure in the cause of Christ be at least equal to our religious expenses in our unconverted state? And when, therefore, we consider the claims of Christ, we must see reason to exercise a generous liberality. There is another thing to encourage you in this matter; much as you have to do in the work of Christ, you have to do the work of Christ in his holy appointed method—in the mode that he has appointed for the dissemination of the truth of his cause,—by the ministry of the Word, and by the activity, energy, and agency of the Christian church [hear, hear]. Some, indeed, have a sort of millennarian sentiment, that the world is not to be converted by the Gospel, but by some agency of the Divine Being, and they hold the person of Jesus Christ in midheaven, and believe there are to be some coruscations which will flash upon his soul, in order to induce conviction and effect conversion on every mind. But there is not the least intimation of such a mode of conversion as this in the Word of God; there is not the least intimation of such a mode of conversion in the Word of the New Testament. We must depend upon God—whether by planting and depending upon God, or watering and depending upon God. This is the only Scriptural method of depending upon God; namely, by adopting the means he himself has appointed and instituted for carrying on his own work [loud cheers]. A man who, in his age, was very celebrated—Dr. Carey—who was celebrated not only in botany, but in philology, he wished to transfer to India the beautiful English plant called the daisy; but he could not re-produce the daisy in India. Suppose, for instance, he was to give himself entirely to prayer, and pray that God would produce the daisy in India; suppose he called a protracted meeting of all his friends in Calcutta, and held a ten days' meeting, to produce the daisy, would that be likely to produce it? No. Why? Why because God already had established laws by which daisies were produced. God already had established the method by which the daisy should be produced; and Dr. Carey knew this very well, consequently he applied to some friends in England to take up a little daisy root. A friend of his packed it up with very great care, put it up in a little box, and trusted it on board a vessel. This vessel was committed to the waves of the sea, and only think what myriads of laws there must have been in operation, in order to bring that daisy to India at last. Dr. Carey knew the laws of vegetation, he knew the laws of daily vegetation, and that he had to cultivate the daisies according to the laws established by God himself—the God who had produced the daisy. He took care, therefore, as to the planting of it, and the shading it, and the watering it, and so on. At last, in due season, its beautiful little hues appeared in the grass that had been transferred from England, and there was all the beauty and the hope of the daisy of England growing in India. But it was to be done by his own attention to the laws God himself had established, and by attending to these laws he produced the daisy in India [cheers]. Brethren, we want to plant the Rose of Sharon in India, we want to make the Lily of the Valley bloom in Australia and America, and every land in the earth; and how is this to be done? Not by miracle—not by miracle, but by attending to the method that Christ himself has established—by using his means, and connecting all these means with God—by effectual fervent prayer of the hearts of man, which availeth much. I shall not trespass on your time any longer [loud cheers].

Mr. Joseph Angus, minister, (Secretary to the Baptist Missionary Society) said: My respected Christian friends, I rise to second the resolution, and I trust that some little allowance will be made for me, as I speak to such a resolution as I venture to say was never submitted before to an Exeter-hall meeting; a resolution speaking of freedom from embarrassment, and yet, in spite of that freedom from embarrassment, calling upon the Christian Church for increased exertions. I confess that I feel a little sorrow that your debt is paid; for your little sister, if I might call her so, the Baptist Missionary Society, has been in the practice of appealing to the example of the Wesleyan Missionary Society in self-defence against the charges brought against us in consequence of our pecuniary embarrassments on a small scale. And now our argument has ceased, we can plead your example no more; but still I think we may at least do as you have done, and so let our excuses and our grounds of excuse cease at the same time. On receiving the invitation of your respected secretaries to say half-a-dozen words at your meeting, I felt that I was not free to say No; and I will tell you why; [hear, hear]. Not only are these times for giving expression to Christian union—mark, I say, giving expression to Christian union;—we were one before, and we are one now; and the only difference between the Church of God in this age, and ages ago, is, that we express the love that glows in our hearts, that in days gone by we have concealed [hear, hear]. When, therefore, I was called upon to express my sympathy and admiration of your institution, I dared not to refuse. And is there any reason for compliance with this request? The Church of Christ at home has not made the same progress in the expression of brotherly feeling as the Church of Christ abroad. Our missionaries, and your missionaries,—they are before us in this work;—and I could appeal at this moment to expressions and proofs of brotherly affection between Churchmen and Dissenters, Wesleyans and Independents, Free Church of Scotland men and Baptists, of a more hearty and more expressive kind, manifested in the most distant regions of the globe, than any of the expressions to which we have listened, even of late months, at home. And allow me to say, that our different missionary societies, in the expression of brotherly affection, are among the first in the whole Christian Church;—I speak in the presence of my respected fellow-secretaries, and they will correct me if I am wrong,—that in our monthly official meetings there is a oneness of heart that is often most refreshing to me, and I believe also refreshing to them; and let me say also, that if the Baptist Missionary Society were to begin sending out missionaries to-morrow to any of the districts where your missionaries are labouring, we should deem it a violation of our common principles to go and commence there without first consulting you, for we lay it down as a principle, that where you are there we shall not be if we can find other destitute fields [cheers]. And upon this we act, not because we fear you,—God forbid that we should entertain a feeling of the kind,—because we love you, and because we are seeking one object, the converting of souls and bringing back a ruined world to the knowledge and love of God. Sir, there is one point in this resolution, new in the history of missionary societies, to which for one moment I will call your attention before I close my remarks. You are free from debt; your embarrassments have ceased. Now be it remembered that upon the Wesleyan body is laid the solemn duty of proving to the Christian Church that her former large contributions were given, not under the pressure merely of financial difficulties; to prove to the world at large, and to the Church at large, that the appeals of Christ on behalf of souls are as mighty in their effects as the appeals of treasurers on behalf of your financial difficulties; and let me say, that if, because your debt has ceased, your income be diminished, your hands will be paralysed, and your efforts will be weakened, and we shall feel—be compelled to feel—that it is to the advantage of our religious and missionary Societies to keep themselves embarrassed. You must prove that the Christian Church feels at least as much glory in giving to Christ for the sake of immortal souls, as in giving to missions under the pressure of embarrassments [cheers]. I therefore say to you, See to it that the claims of your stations are responded to more generally, because those claims are more intimately connected with the cause of Christ; and remember, what you now give is given—and seen to be given—not to man, but to God! Let your gifts, therefore, be in proportion to his claims; to the glorious cause to which, by Divine grace, they are to be appropriated; and in which, under his grace also, they are to succeed [loud cheers]. As I entered the room, a copy of the Report of the Wesleyan Missionary Society was placed in my hands. That Report, as far as I can judge, is an admirable specimen of what the Reports of our religious Societies should be [hear, hear]. I do not happen to be in the secret of the management of the Wesleyan Missionary Society, nor do I know by whom this Report has been prepared, but I trust that all our friends will take care to read it. For my own part, I think if the Church of Christ were to publish frequently such statistics as it contains, we should have a better notion than from any long statement in mere words. But I notice the Report chiefly for this purpose. I trust the Chairman of this meeting, and the treasurers and secretaries of the Society, will make a point of having it properly bound and presented to the Lord Chancellor [cheers]. Now, I think a more appropriate present cannot be forwarded to that distinguished individual. I should send it without a single word, excepting "with the respects of the Wesleyan Missionary Society;" and, if his lordship failed to find in this Report a conclusive reply to certain speeches, and movements, and Bills—I thank God that they are not Acts [cheers]—of his, why he has got much less of legal sagacity than he has generally credit for. My impression is, that he will understand your present, and I trust that he will make a good use of it [great applause].

Dr. Newton moved the next resolution. He said: We have heard what we never—not even the oldest of us—heard before—that the Society is out of debt; that we are free from all pecuniary embarrassments. We have heard the word "surplus." I was sorry my learned friend here did not give us a good Wesleyan Methodist translation of that word "surplus." "Surplus!" Absolutely, I do not know where to find it in our missionary vocabulary. I have turned over the pages, but I have found it not. Now, I am greatly afraid lest many people should go away from this hall with a bad translation. I am greatly afraid lest they should render the word surplus "overmuch" [much cheering]. I have the pleasure to say that, by the favour and indulgence of one whose name I dare not pronounce I shall have the honour of putting a £50 Bank of England note upon the table [tremendous cheering].

The resolution was then put and carried by acclamation, the Chairman expressing his hope that the collection then about to be made would be a happy response to the sentiments which had fallen from Dr. Newton.

Dr. Bunting said, before the collection was made, it would be desirable, as usual, to announce certain sums which had been received in the way of donations. The meeting might call them special, or anything they liked; they were donations, and that was to the purpose ["hear, hear," and cheers]. He held in his hand a list of donations towards carrying on the objects of the institution during the current year. [The doctor then read a list of subscriptions, of various sums of £200, £150, £100, £50, &c., amounting to nearly £900.]

Dr. Young, of Truro, moved the next resolution, which was seconded by Mr. A. S. Thelwall.

Mr. G. Brown Macdonald addressed the meeting at considerable length, but we cannot give even an abstract of his speech.

The resolution was carried unanimously.

Mr. Jacob Stanley (President of the Conference) moved the next resolution. He said he rose to move

> The cordial thanks of this Society to the Right Hon. Fox Maule, M.P., for his great kindness in having conducted the business of the meeting."

He was quite sure the meeting would unanimously and heartily concur in the resolution; and he thought the meeting would also concur in the addition to his name that of "successor in the chair;" for after his conduct that day he was quite sure of having another chance of being in that chair [cheers].

Dr. Bunting said, he had no idea of being called upon to second this motion, but it was all exceedingly agreeable to his own views of what was right, and exceedingly pleasant to his own feelings. With respect to the Hon. W. Fox Maule, this meeting was much indebted to him on this occasion. He was to leave town for the Continent early on Tuesday morning, and therefore it became exceedingly inconvenient for him to stay in London for the purpose of attending this meeting; but he had submitted to that, in order to be able to attend [cheers]. This Society was already indebted to Mr. Fox Maule. He (Dr. Bunting) always saw Mr. Fox Maule among the Methodists, at their meetings, with particular pleasure, since the too famous notoriety of the anti-Christian Maynooth contest. At that time Mr. Fox Maule was one of the foremost who found his way to Parliament, and declared his opposition to that measure [hear]—doing so with a much greater sacrifice than many others did, for it was in opposition to the feelings and views of those with whom he had been most deeply associated when he was one of the members of her Majesty's Government. But he waived his own feelings, and preferred the Protestant principle of duty to every other consideration.

The President of the Conference offered up prayer, and the meeting separated at about five o'clock.

CHURCH MISSIONARY SOCIETY.

The annual meeting of the friends of this Society was held on Tuesday, at Exeter-hall, and was very numerously attended. Amongst those present were Lord Glenelg, the Bishop of Calcutta, the Bishop of Cashel, the Bishop of Chester, the Bishop of Ripon, Sir R. H. Inglis, Sir G. Rose, Sir Digby Mackworth, Mr. Hugh M'Neile, Mr. J. W. Cunninghame, and Mr. M. Villiers.

The Earl of Chichester, who occupied the chair, in opening the proceedings, reviewed at some length the operations of the Society, and adverted to the difficulties presented to the extension of missions in British India. His lordship also expressed the peculiar satisfaction with which he regarded the appointment of Mr. Gobat to the bishopric of Jerusalem.

The Report was then read by the Secretary. It appeared thereby that the receipts of the Society for the year amounted to £102,458, a sum which was less than that of the preceding year by £2,790. The expenditure was £1,093 under the income actually raised. The Report described the condition and progress of the College at Islington as favourable on the whole, although the number of students was not large. The various missions of the Society in East and West Africa, Greece, Egypt, Jamaica, North-West America, Ceylon, South India, New Zealand, and China, were also in a prosperous condition, but the missions of the Society could not be further extended unless its funds were increased.

The Bishop of Chester then rose and moved the first resolution, that the Report which had been read to the meeting should be adopted and printed. He dwelt upon the necessity of greatly extended efforts to promote the great work of missionary labour; more than £2,000,000 were annually swallowed up by the consumption of ardent spirits, and very large sums in the purchase of ice and other articles of useless luxury, and he impressed upon the meeting the duty of curtailing their superfluous expenses, in order to render their efforts for the conversion of the heathen more commensurate with the progress of the nation.

The motion, having been duly seconded, was put and carried.

The Bishop of Oxford then rose and said, that the resolution which he had been called on to move was—

> That this meeting, whilst it offers to the Bishop of Calcutta its best thanks for his sermon delivered yesterday evening, and for the countenance and encouragement which he has always extended to the mission of the Society, embraces the opportunity of solemnly recognising the paramount claims of British India upon the Church at home, and the duty of taking full advantage of the present crisis in the missions, and of the facilities which God has granted for the evangelisation of that vast empire.

If that empire was not consecrated to the service of God, and if the lamp by whose light they had overcome, was not kept pure, he was sure of this, that India would be, in some way or other, in the inscrutable decrees of Providence, the weight which would pull England down from the supremacy to which she had been raised [cheers]. He would have them think how the river Sutlej would witness against them, and the carnage of the Sikhs by the British artillery in its ensanguined waters. No doubt the blood there shed had been shed justly. It was an awful appeal to the God of Heaven against unrighteousness and wrong. The sword of England was bared against a dissolute and abandoned people whose time was full. But true as this was, and awful as was the guilt which justified that fearful loss of life, which no one could contemplate without their heart bleeding, it did occur to him what would be the witness of that river against us if our power was not used for the promotion of God's glory. He was glad to think that the acknowledgments which had been made by the commanders in the late battles of the source to which they owed their victories, were not the cold acknowledgments which a decent sense of propriety had extorted. The prelate then alluded to the fact, that Lord Gough, when informed by an aide-de-camp of Sir H. Smith's victory, had instantly, though surrounded by his officers, knelt down and returned thanks to God. He then mentioned an instance of the Commander-in-chief's efforts at a former period in support of missionary labours in India, and he concluded his eloquent address by impressing on the meeting the claims of the Society to their support in the resolution which he had to move.

Mr. Fox, a missionary from Southern India, seconded the resolution, which was put and carried.

The Bishop of Cashel moved, and Mr. Bernot (who gave a most interesting and touching account of his missionary labours among the Indians of British Guiana) seconded, the next resolution, which was as follows:—

> That the critical circumstances of the rising native Church of New Zealand call for deep sympathy on the part of the Christians at home, and for their unceasing prayer to the Great Head of the Church, that he would interpose in its behalf, and rescue his own

cause in that country from the perils with which it is now surrounded, through the subtlety and malice of the god of this world operating upon both the natural passions of ungodly men, and upon the infirmity of an unestablished faith in some of the native converts.

Other resolutions were agreed to by the meeting, which, after adjourning at half-past three o'clock, met again at six, and was addressed by Mr. Villiers, Mr. Stowell, and other clergymen and gentlemen.

BRITISH AND FOREIGN SAILORS' SOCIETY.

The Thirteenth Annual Meeting of the subscribers and friends to this institution was held at the London Tavern, Bishopsgate-street, on Wednesday evening. The attendance was large, but by no means worthy of the important object which the Society had in view. Mr. Sheriff Laurie occupied the chair.

The proceedings having been commenced by singing and prayer,

The CHAIRMAN rose, and called on the Secretary to read the Report.

Mr. T. TIMPSON, minister, at the request of Mr. C. J. Hyatt, jun., read that document. It commenced by stating, that the debt resting on the Society at the commencement of the year had been extinguished, new auxiliaries had been formed, additional spheres of labour had been adopted, other agencies had been set in operation, and the prospects dawning on the Society were more cheering than any which had hitherto crossed its path. The claims of seamen had acquired a sympathy in London which they had never before received. The British and Foreign Sailors' Church had been opened for twelve months, during which period not less than 10,000 sailors had heard the word of God; and many had gratefully testified that they had not attended in vain. The average attendance at the day-schools had been nearly equal to that of last year; the decrease being accounted for by the multiplication of similar schools in the neighbourhood. The Sunday-school was small, but improving. The Thames Mission employed three paid agents, who had held upwards of 1,000 services, at each of which twenty sailors, on the average, attended. In the Upper Pool the work had been very successful. The sailors' lodging-houses had engaged much attention, and it was determined that a labourer should be employed especially to visit them. Efforts on behalf of foreign sailors had hitherto been casual and limited; but the Rev. Mr. Muscutt had been engaged to visit those near the docks. Upwards of 50,000 tracts had been distributed. Bibles had been circulated, and libraries had been placed on board several vessels. During the year twenty-five Bethel flags had been sold to captains holding prayer-meeting on board their vessels. Reference was then made to Ramsgate, Shoreham, Torquay, Newcastle, Shields, Dublin, Milford Haven, Cardiff, and Newport, where the labours of the Society were being successfully carried on. With respect to foreign labours there was but little to report. In conclusion it was stated that, during the year, there was reason to believe that hundreds of sailors had been converted to God, and who had themselves become missionaries to their fellow-seamen.

G. GULL, Esq., presented the treasurer's accounts, from which it appeared that the total receipts of the Society, including a balance in hand last year of £2 2s. 7d., amounted to £2,212 3s. 1d.; the total expenditure to £2,024 19s. 6d.; leaving a balance in hand of £187 3s. 7d.

The CHAIRMAN rose and said: It must have been gratifying to you to listen to the Report so well read, and conveying such gratifying intelligence as it does. I feel proud to occupy the position I do, seeing so large an assembly before me, and that consisting chiefly of ladies who take so deep an interest on behalf of the sailors [cheers]. They are the defence of our country, and are noble-hearted men. They not only defend us in time of peril, but they frequently leave their homes to seek another clime [hear]. It is by your efforts, and those of the good and wise men around me, that the sailor is comforted during his hours of solitude. Frequently, when left alone, he is led to offer up that prayer for his family which, but for the instructions you have imparted to him, he would not have uttered [hear, hear]. I rejoice that the institution is out of debt, and I hope that it will go on and prosper. Let us in this, the first city in the universe, set a noble example to show that we care for those who are far from our shores [cheers]. I am not sufficiently acquainted with the merits of the institution to be able to dilate upon them; but I rejoice in being here to aid in rewarding men who demand our deepest sympathies [cheers].

Mr. JOSIAS WILSON, clergyman of the Church of England, rose to move—

That the Report, an abstract of which has now been read, be received and printed under the direction of the Committee; and that the following gentlemen be the office-bearers and Committee for the year ensuing. [Names read.]

I should much have preferred to occupy a less prominent position than the one in which I have been placed this evening, but the Secretary would have me up to stand in the position which I now occupy. I confess, in another sense, I am quite willing to take the first place or the last, the head or the tail, when the cause of the British and Foreign Sailors' Society is on board [cheers]. I am privileged to move the adoption of the Report, and it is just the sort of report I like to move. It is not one of your growling, melancholy reports, but a good-natured, honest, jolly, sailor-like Report [loud laughter]. It sets out with telling us that the Society is out of debt; nay, it has not told us the truth in that matter, for it is not merely out of debt, but the only bad news I hear in connexion with that Report is, that it has got £100 in hand. We say it has been too economical in spending its funds, or it should tell us that it was at least £100 in debt this evening. But it is one of those pleasing, encouraging Reports, that is seldom met with at public meetings of this kind. It strikes me that the work of moving its adoption is a very easy one. I am told that in the Sailors' Church, at Wellclose-square, 10,000 sailors have attended the public worship of God since that house of worship was purchased for their spiritual advantage. This meeting surely requires no argument to make it adopt that part of the Report. Then I am told, what I still more love to hear, that at the Bethel meetings, on board of ships, upwards of 20,000 sailors have been engaged in solemn prayer to God. I am told, that in many cases the tears of penitence and contrition have been seen rolling down their weather-beaten cheeks when engaged in this holy exercise. I am told further, that the day and Sabbath-schools connected with this institution are in an encouraging condition. I am told again, in that Report, that sailors are their own chaplains; that, in many cases, they are engaged themselves in prayers to God, in conducting religious exercises. Oh! that we could say so of all the various members of the churches of Christ, that they were engaged on land, not leaving the work to ministers, and elders, and deacons, but they themselves were occupied, like these poor sailors, in sending up their supplications to the God of heaven. I am told further, that the tracts of this Society—the silent but powerful messengers of mercy—have been circulated the wide world over. These seem to me to be the peculiar and principal features of this Report. Then it is a delightful Report; and it has struck me with this great truth—this is one of the causes of God that must succeed. It is one of those blessed causes on which the smile of heaven rests—one of those causes in connexion with which my Bible tells me that God is pledged to its ultimate prosperity. If I came here to advocate a political cause as a Whig or a Conservative—a political speech I have yet to make, for one I never made in all my clerical life—but if I came on such a political errand, I might not succeed; but I am here in connexion with the cause of the British and Foreign Sailors' Society; and as sure as that the God of the sailor is seated on his throne of mercy, this cause must be ultimately successful [cheers]. Then, remember, it is not the cause of man, it is the cause of God; it is the cause of that Saviour who, when on earth, did not despise the sailor, but when choosing his apostles for the conversion and enlightenment of the world, chose them from the shore of Galilee's blue sea; and selected the fishermen, the children of Zebedee, for his apostles, to seek the conversion of the world [cheers]. Now, in advocating the cause of this Society, I take the lowest ground; but yet it is one of vast importance to this great commercial country: that is, I take the commercial view of the question. There are but 300,000 sailors, which are the objects of this Society. It has been said that some of the largest parishes of England contain as many individuals; but there are not 300,000 working-men in the world who have so much power as these sailors [cheers]. I know, as an Irishman, 300,000 that have hardly 300,000 pence in their possession; but 300,000 sailors have millions of the property of the world entrusted to their care [cheers]. When the sailors go to the wide deep they carry valuable cargoes, and the merchants of London should all be the friends of this Society [cheers]. Their property is at stake in their hands, and it is to them of the greatest importance that the captains and crews of their vessels should be moral men. Now, that is the lowest ground; but I take a still higher one than this. This is a jubilee week in London, a week for pleading the cause of the various great Missionary Societies for sending the gospel throughout the world. Sailors are intimately connected with the interests and prosperity of our missionary institutions for the globe. Send out British sailors to Africa, to the Cape of Good Hope—beside Dr. Philip, beside Dr. Duff, in Calcutta, and missionaries in Bombay and other parts of the world—and send them out wicked, ungodly men, and let the missionaries make an appeal to the Hindoos and Hottentots to join the religion of Englishmen, and they point to the degraded sailor and ask, "Would you have me to join that white man's religion?" [hear, hear]. Then, if we love our Missionary Societies, and wish to see them prospering, it is our interest and duty to endeavour to send out our sailors to distant parts of the earth, moral, enlightened, and regenerated men. I am an advocate for this Society on a higher ground still—a ground that has been taken up by the Report. I do not know of better missionaries than godly, converted, enlightened mariners. There are some things about them peculiarly characteristic; and in every point of view in which I contemplate them, I look upon them as the very men that, if they be truly converted to God, will constitute the best missionaries over the whole world. They have this great advantage, that a regenerated, zealous sailor, is the man to go as a home missionary to-day and a foreign missionary to-morrow; and though I wear a black coat myself, I am not at all jealous about these rivals in doing the work of God [cheers]. They may not wear a black coat nor a white cravat as I do, though they do wear one of the characteristics of clergymen—a broad-brimmed hat, that would make any man appear like an archbishop or an archdeacon. Though they are not ordained by the hands of bishops or presbyters, I do conceive that there is a most blessed sphere of duty in which the converted sailor can successfully engage. I have read of one whose heart was touched by the Spirit of God, and whose disorder was banished by the hands of God, my Saviour. I have read of a leper; and when Jesus banished the leprosy of his body, and I believe the leprosy of his soul, the man could not keep his lips sealed a moment longer, though Christ gave him a charge to keep silence. So grateful was he to his benefactor, that he went and blazed abroad the compassion of Christ, the Saviour of the world; and, if these sailors were cured from the leprosy of sin, they would tell to the natives of Hindostan and Africa, that he is a Saviour for rich and poor, and the only Saviour for a lost, degraded world. There is the sphere for your converted sailors! I do believe that a tract falling from the hand of a converted sailor, accompanied with prayer, is just as successful an instrument for converting men as if it fell from the hand of any missionary under heaven. Again, there is a vast advantage in having sailors converted and becoming men of God. It is this—we talk in our missionary societies about their expenditure, and I believe men talk foolishly about it. The outfit of the missionary costs £200, but these are missionaries to whom you have not to give for this purpose 200 pence. Then you talk about £200 for the missionary, the sum the Secretary gives them, and which is only just as much as will keep body and soul together [hear, hear]. Still, the miserly Christians—and there are many such—complain that too much is given to the poor missionary. Here are missionaries that require no salary whatever. We hear much about Voluntaryism in the present day; the truth is, a godly sailor, carrying his Master's message into the world, is one of the loveliest voluntaries that I know. I have sometimes envied your gratuitous Sunday-school teachers. Here are men—valuable men! Oh! let us then, on every economical principle, and every God-like and every Christian-like principle, study to have these men regenerated, and made holy, zealous sailors and missionaries for you to the ends of the earth. These are reasons why I think every friend of Christianity should earnestly desire the prosperity of this great and good Society. And there is another reason why I love it; it is this—on account of the Christian union which it promotes at the present day. I may love my own sect and party, but I confess to you that when I get on a platform like this, and mingle with Christian brethren of other denominations, I feel that I am in an atmosphere that is congenial to my own bosom, and peculiarly delightful and important, particularly at the present time. The Sailors' Society brings to my recollection something that reminds me of the beauty of Christian union, charity, and love. The Sailors' Society has carried my mind back to the first ship that was ever built—I mean the ark of Noah; and I think it is a very beautiful emblem of Christian unity and love. That great ship, I am told, it was not formed of one compartment, but of first, second, and third stories. It seems to me in that respect to be something like our churches of different Christian denominations. There is the first, or highest story—well, I would give that to my Church of England friends; there is the second story—I will put the Independents, and Baptists, and Wesleyans into it; and then, there is the third—and I would go with the Presbyterians, and Moravians, and others, humbly into the lowest story. Then, in these stories, there were different compartments; the camel, the lion, and the other animals, each had his place in that ship; but I am not told that they devoured one another when in the ark [cheers]. I am not told that the camel growled out, "Because you are not in my compartment of the ship, you are not in the ark at all." Now, I think the ark of Noah teaches us a very beautiful lesson—that I am not to say to you, that because you are not in my compartment therefore you are not in the great New Testament ark at all. Let us remember we are all sailing on the same waters, exposed to the same hurricane, under the guidance of the great God our Saviour, animated by the same hopes, and looking forward to dwell for ever on the same Ararat of glory [cheers]. Christian union should be promoted by such a Society as this. One other idea, and it is this: I know of no Society more requiring the aids of the Holy Spirit of God than the British and Foreign Sailors' Society. The vessel is filled with a precious cargo, the crew is all on board, the vessel is in perfect trim, but there is not a breeze to carry her out of the harbour. She lies there a sightless hulk; but the breeze rises, the men cheerily sing their song, the sails are unfurled, they are filled with the breath of heaven, and she scuds away on her voyage like a thing of life. And this Society has its chairman, treasurer, secretaries, and all its agents on the waters of the Thames; but it is a poor worthless hulk unless the breath of heaven descend, and possess its agents, and open the heart of the sailor. We must remember, that it is "not by might, nor by power, but by my Spirit, saith the Lord." I say to you, dear brethren and sisters, Retire from this meeting in the spirit and exercise of prayer; pray more for the Sailors' Society than you have formerly done. When you are at your firesides, kneeling at your family altars, and meeting with God in the secresy of your closet, remember the poor sailor on the high seas, and remember the Society that cares for him, that God, who is the hearer and answerer of prayer, will pour down a tenfold blessing on the heads and hearts of the objects of this Society. Most earnestly do I wish it prosperity! It is not merely for the sake of the salvation of individual souls, but because it is intimately connected with the missions of the whole church of God, that we should desire the prosperity of this philanthropic institution [loud cheers].

Mr. Under-sheriff WIRE said: I rise cordially to second the resolution so ably and eloquently moved by my rev. friend. I agree with him in all the commendations that he has bestowed on the Report. I am gratified to find that the British and Foreign Sailors' Society has, during the past year, progressed in public opinion, has increased in funds, and has obeyed the apostolic maxim, "Owe no man anything" [cheers]. I also fully agree in the sentiment of my reverend friend, that this Society embodies the elements of many others. It is truly one of the most effective and least expensive of all our missionary societies [hear, hear]. If you can send to the distant parts of the earth, both to the heathen and the civilised, a cargo of truly Christian men, fearing God, believing in his precepts and acting upon them with constancy, you send abroad an agency which is engaged in the conversion of the world, and in aiding the progress of those great institutions which adorn and distinguish our land [cheers]. He stated that our sailors, in times of danger and distress, have shed their blood in defence of our shores, and have enabled us to live in peace and plenty. I agree with him that this institution, by seeking the conversion of sailors, becomes a peace society. Wherever such a sailor goes he carries with him the blessings of civilisation, the signs of peace, and the evidence that that imparts happiness to the world [hear, hear]. We may go further, and say that the British and Foreign Sailors' Society, by the influence which it exercises where our sailors touch, combines in it the elements of a society for the abolition of slavery. They go as free men, they belong to a nation of free men, they are taught to sing that "Britons never shall be slaves;" and, while they carry with them the proofs of their freedom, they are anxious to teach others that that is the condition which God has destined that the whole of his creatures shall enjoy [cheers]. It combines another element, and one which is the most important of all—namely, the proof of the truth of our common Christianity. You have heard from missiona-

ries how often their efforts have been neutralised, and their precepts despised, in consequence of the conduct of seamen, when they have penetrated into countries where the missionaries had succeeded instrumentally in the conversion of the heathen to God. Can a clearer demonstration be given of the effect of their evil and debauched habits than in the influence exercised by French sailors in Tahiti [hear, hear]? Instead of carrying bibles and tracts, joining with the natives in prayer, and associating with them in good and holy works, they have carried the vices of the civilised world, and have done much to pollute and degrade the minds of the heathen. If, therefore, missionary societies are necessary, and it is a Christian duty to support them—if we are to obey the injunction, "Go ye into all the world, and preach the gospel to every creature"—then ought we especially to care for the souls of sailors, that they may be an apt representation of our common Christianity, and carry with them, wherever they go, the evidences of the Saviour's love [cheers]. But there is another idea—the lowest to which the rev. gentleman alluded—and that is one that we should seek to impress on the merchant princes of this city. Look at the cargoes committed to the care of our seamen. We had a case of extreme cruelty which was judicially inquired into the other day; and, in the course of examination, it appeared that, in a small vessel, the value of the cargo was £80,000 [hear, hear]. Nearly all the shipwrecks—all the ship burnings and disasters that occur at sea, have been occasioned by the vices and intemperance of the captain and crew. What interest, therefore, has the merchant of London, apart from the higher and holier considerations of privilege and duty, to advance the interests of this Society, and impart to the sailor in charge of his property the true principles of the religion of Christ! Although the sailor is a man of thoughtless habits and character, and though, when he is on shore after a long voyage, enjoyment seems his chief object, yet there was a striking fact mentioned to me by the Sheriff, while the Report was being read, that should be taken in connexion with it—namely, that, out of 3,000 prisoners who annually came under the care of the sheriffs, there are on the average only three sailors [cheers]. There is something in their character that forbids them being thieves. They are open-hearted, ready to receive impressions, and are anxious to repay the least obligation. They never forget a friend who has stood by them in difficulty, or the man who has been the means of elevating their character or of converting them to God [cheers]. Another point has been alluded to, which, I think, should weigh with us in giving to these sons of the ocean an opportunity for reading, for prayer, and for the occupation of their leisure hours. How many silent hours do they pass on the mighty deep, with nothing but the blue sky above them and the depths of the sea below them, far away from their native land. How desirable it is that, in this period of solitude, they should be led to think only of those things which will bear reflection, and to regard that God who formed the ocean and the sky, who guides the wind, and directs their course as their Father and their friend. How cheering to the sailor, in the discharge of his duty, is the thought that that same God to whom he has committed himself is watching over those that are near and dear to him; and that, though he is unable, from his occupation, to bestow a father's anxiety and care upon his children, yet that he has left them under the protection of this Society, and that, when he returns home, instead of finding, as was once frequently the case, his wife an outcast and his children wandering and wretched, he shall find them gathered into the fold, the children taught, the wife elevated, and that they shall enter the house of God together to give thanks to him who has preserved him amidst unnumbered dangers, brought him safely home, and allowed him again to worship him who is the author and giver of all blessings [cheers]. There are topics and subjects upon which some of the other speakers will dilate; but I confess that the more I reflect upon this Society, and the benefits of its agency, and the necessity there is for the church to rise up and perform its duty, the more strongly do I feel the claims which the institution has upon us. How are we to bring about the conversion of the world? How are the heathen to be taught to throw their idols to the moles and the bats, if we send men to degrade them and pander to their vices, and to add to them the greater and more abominable vices of civilised life? The object we have at heart will never be accomplished until we concentrate our efforts, increase the moral power of the 300,000 sailors who are annually leaving our shores—until we have converted every ship into a Bethel, every meeting of sailors into a meeting for prayer, and every captain into a chaplain, able to direct and control his men [cheers]. If you wish to send men abroad who are the types of your civilisation—men who are the evidences of your Christianity, and who will endeavour to impart to others a knowledge of Jesus Christ and him crucified, you must seek the salvation of sailors. It is not the dream of the poet, nor the rapt vision of the prophet, which we behold in the distance, when we say that all flesh shall behold the glory of God—that many shall run to and fro, and knowledge shall be increased—that wisdom and knowledge shall be the stability of the times in which we live. These are scenes depicted by the pen of inspiration, and their arrival is guaranteed by the infallible word of the eternal God. It is our honour and our privilege that we are to become the coworkers with Christ in bringing about these happy and delightful changes [hear, hear]. What has been the fate and the history of the maritime nations of the world? Where are Tyre and Carthage? Or, to come down to later times, the great maritime ports of the Mediterranean? They have become silent. Why? Because they neglected the gift imparted to them, and forgot the duty which God had entrusted to their care. Lest that should be hereafter said of England, lest her candlestick should be removed, and she should lose her prerogative to teach other nations, let us give our hearty, individual support—our contributions and our prayers—our zeal and influence, to promote the interests of the British and Foreign Sailors' Society [loud cheers].

Captain Hooo, in supporting the resolution, said: I feel great pleasure in addressing this assembly on the sailor's behalf. When we take into account his privations, if any man has a claim upon you it is the sailor. For many months, yea, years, we leave our native land to traverse the world, and hear not the name of Him we love so dearly. Formerly, when we returned there was no one to meet us but those who endeavoured to lead us astray. Your labours, however, have not been in vain, but the fruit has sprung up after many days. Thanks be to God, the seed is not sown on stony ground. I have seen in the Baltic the Bethel flag unfurled, and numbers listening to the Gospel. The sailors are thus missionaries, carrying the glad tidings of salvation to every part of the world. On one occasion, in Dantzic, when a meeting was held on deck, the natives wondered for what purpose we had assembled; and who can tell the effect produced on their minds when they learned that we were worshipping God? I have seen similar effects at Petersburg. There are many who can say, it was at a Bethel meeting they received their first impressions. It was there I first found peace through the blood of the Lamb! Though trained in a Methodist cradle, it was at such a meeting that I first found liberty from Satan's bondage [cheers]. It is the character of the sailor, that when he finds the Lord he does not lock him up in the chest, but is anxious

"To tell to all poor sinners round
What a dear Saviour he has found."

The cause of God is thus prospering among seamen, and the gates of hell shall not prevail against it [applause]. I am here, as the representative of my brother seamen, to thank you for what you have done; but I am also here to entreat you to give what you can to promote this cause. If we can only get the influence of the ladies, I am sure the work will go forward. I would rather have the influence of one lady than six men; multiply the ladies here by six, and then what an assembly shall we have to aid us in this work [cheers]!

The resolution was then put and carried.

Mr. T. Dodd, minister, of Swansea, rose to move:—

That whilst the cordial thanks of this assembly are due to the various auxiliaries and associations throughout the kingdom, for their continued and efficient aid, the signal success, and the encouraging prospects of this Society, ought to excite gratitude to Almighty God for the past, and inspire its friends with hope for the future.

I think we all agree with the sentiments contained in this resolution. It is almost impossible to witness the various institutions of our land, especially those whose anniversaries are celebrated in the metropolis during the present month, without a feeling of joy being kindled in our hearts, and emotions of gratitude rising in our breast. There is no nation in the world equal to Britain in the amount of its wealth, the extent of its resources, and the prosperity of its institutions. Our throne is established in righteousness, our merchants are the princes of the land, and the sceptre of the sovereign sways dominions in all quarters of the globe, on which the sun never sets. It has long been my privilege to labour in the southern part of Wales, and I am well pleased to hear of a mission being opened in Milford Haven. Those who have not visited that port can hardly form a conception of its importance. When his Grace the Duke of Wellington saw it and its dock-yard, he stated, that in his opinion the whole of the British navy might anchor there with safety. It is not an unusual thing for 400 or 500 sail to put in there [hear, hear]. We feel that no institution is more calculated to benefit our fellow-men than this, which has for its object the welfare of our British seamen. We cannot overestimate its importance. It may well become us to bear in mind the privileges we enjoy, and to contrast our position with others who are denied them. Whilst you gather together on the Sabbath, and listen to the words that proceed from the lips of the evangelist, the only sound frequently heard by the mariner is the howling of the wind and the roaring of the storm. It has long since been computed, that out of every sixteen sailors who die at sea, eleven meet with a watery grave; that out of every twenty-five vessels which leave our ports, one invariably is wrecked; so that death triumphs in every storm that sweeps along the ocean, and conveys multitudes to an untimely end. But this institution comes to the aid of the sailor. It seeks to benefit him, to improve his morals, to promote his temporal advantage, and above all to guide his spirit in that path which leads to glory, honour, and immortality [cheers]. We plead for seamen the blessing which we plead for heathen lands; namely, that they may enjoy the Gospel, and be enabled to read in their own tongue the wonderful works of God [cheers]. It is a pleasing event in connexion with the times in which we live that there is a spirit of inquiry arising among the seafaring population; that our captains are beginning to feel the responsibility of their charge, and that they must be the priests of their crew. The Government provides chaplains for the sailors on board men-of-war, and for the most part the East India Company provide chaplains for those in their service; but there are innumerable vessels in which no spiritual instruction is provided, and the captain is the only person to whom the crew can look. We believe that the number of captains who feel a deep concern not only for their own spiritual and moral advantage, but for the welfare of the seamen entrusted to them, is greatly multiplied. A short time ago, I saw a captain rowing up the harbour and hailed him. I inquired whether he would have a Bethel service on board? He replied, "I was coming to see if I could find a chapel open" [hear, hear]. He hoisted the flag, and in a few moments we had a noble congregation on board. Without instrumentality of this sort our seamen would not hear the Gospel. One advantage of this institution is, that it sends missionaries to the sailor. You might build chapel after chapel, and church after church, but it would be of no avail unless you went to the sailor and invited him in [hear, hear]. The usefulness of sailors can never be duly estimated. Our country is defended by them, and our commerce would be paralysed without them. I have often thought that, if all our seamen were to desert their vessels for three months, you would not want for subscribers to this institution. The country would then feel how much it was indebted to mariners [hear, hear]. We rejoice in the present prospects of the Society. It is not only free from debt, but has money to carry on its affairs. I doubt not that new spheres of labour will be carried out during the present year, and that its usefulness will be promoted to the ends of the habitable world. Various means may be employed, by which the institution can be benefited, and you will not find a more grateful race of men than our British tars [cheers]. I lately met with a member of the society of Friends, who, we trust, is now gone to glory. He sent me a short note, in which he desired me to purchase at his expense a Bible for every sailor in Swansea and the three neighbouring ports [cheers]—and it was my privilege to procure them. I trust that our hearts will all be gladdened by the statements that have been made, and that whatever institution may suffer we shall never permit this Society to languish for want of influence in promoting its objects [cheers].

Mr. J. H. Hinton, A.M., Baptist minister, in seconding the resolution, said: It is but little I have to say, having come not to speak, but to hear. Led by a deep interest, which I have long felt and cherished in the Society and its operations, I avail myself of the opportunity of refreshing my knowledge and re-awakening my sympathies. I came to be enabled to take a fresh survey of the field of its labours, to know something anew in detail of its proceedings, to kindle again in my heart a flame of attachment, which, I trust, has not become altogether extinct. This, my object, has been well answered, for a more gratifying and interesting two hours I have not spent for a long while than those I have spent here [cheers]. If it be at all gratifying to any of you to say it, my heart is anew bound to the Society, and what little it may be in my power to do for it, I will effect [loud cheers]. There is such a copiousness in the arguments by which this Society might be advocated that many, if not most, or all, of those which have hitherto been presented, might be disregarded or set aside, and yet enough remain to warrant and impel our exertions. There is one argument hitherto scarcely adverted to, which lies at the solid foundation of all your operations. I should not care if there were none of our wealth committed to sailors, and there were no arguments to merchants thereon, while yet the fact remains, that sailors are immortal, sinful men—men with precious souls, going to an eternity in which, if they have not an interest in Christ and his salvation, they are lost for ever [hear, hear]. They want Christ and his salvation as well as I do. They have need to be washed in the fountain of his blood as much as I have. They share with me the common destiny, and must stand with me before the common Judge. Can any man show a reason why they should be neglected?—why efforts should not be made to lead them to faith in Jesus Christ? While concern is felt for human beings of all other ranks and castes, and circumstances, why are the poor mariners to be forgotten? People at home, people abroad, people civilised, people savage—all these are, more or less, contemplated in missionary exertions, and why should not sailors have exertions directed to their salvation too? Are they the only portion of this lost ruined race whom we can see unmoved and unexcited pass to everlasting sorrow? So it was for a time: almost every poor creature in this world seemed to be cared for before the sailor. They were looked on as a sort of abandoned men, for whom nobody had thought of doing anything for a good while, and when they did think of it, nobody thought anything effectual could be done. If sailors be men and sinners, so are they within the scope of the gospel, within the reach of the grace of God, within the power of his Almighty Spirit, and out of this class shall be gathered as many trophies of redeeming mercy as out of any other. The truth is, missionary operations for general classes were not adapted to touch this portion of our countrymen; and without operations of a peculiar sort they could not have been touched. From this great consideration, identifying the operations of this society with all the sources of missionary exertion, basing it upon the same motives, and challenging activity on the same foundation, there have been added peculiar considerations, and then the conclusion we arrive at is, not merely that this, in common with other missionary operations, is binding on us, but it is the most binding and obligatory of them all; obligations which are not the foundation of it, but the ornaments which cap it, and give it peculiar grace and loveliness [hear, hear, and loud cheers]. I bind it to my heart as nearly the gem of all our missionary proceedings, as that one I would do if there were only one to be done [cheers]—as the one I would do if there arose a necessity for neglecting all but one. Let us cherish it in our hearts, and let us seek to promote it. You call this a numerous and respectable meeting. I do not quarrel with the terms, yet, comparing it with the object, I do not think it is so. I do not see why Exeter-hall should not be filled for an object like this [cheers]. The work is large enough, and much more might be done if there were means available for the end. Let us who love it love it still, and labour for it in the spirit of sincere affection, deeming it our pleasure and privilege to labour while others peradventure are slothful, knowing that our labour shall not be in vain in the Lord [loud cheers].

Captain Butchard, in supporting the resolution, said: Sailors are not accustomed to address such audiences as this. We feel more at home in addressing sailors on the quarter-deck. I have now been a master of a vessel for seven or eight years, and my first resolution was, that I would carry a Bethel flag. I have used it in various parts of the world, and beneath it the tear of contrition has been shed, and our voice become vocal with the praise of God. Reference has been made to the efforts to spread the gospel in the Baltic. Those services are kept up during the summer season, and hundreds of seamen are gathered together praising God in that distant land. But I shall dwell more particularly on places I visited in North America. I had my Bethel flag and hoisted it in one place the first time for fifteen years. A general sensation was created by it. One evening, after holding a service in the cabin we repaired to the deck, and in the calm of a summer's eve sang:—

"The Gospel's ship has long been sailing,
Bound for Canaan's happy shore."

A few evenings afterwards I was delighted to hear a company of young women, bonnet-makers, singing those lines. In the next port we visited, I again

preached the gospel. In another port we obtained a room, and collected a congregation of seamen and landsmen. The place became too strait for us, and the gentleman to whom the vessel was consigned procured us the use of a school-room, the services at which were well attended, and we have reason to believe that great good was done. On the following Sabbath, numbers attended from various parts of the country for miles around, when I had the privilege of preaching to them the gospel of Christ. These facts tend to show the benefits that may result from communicating the gospel to seamen. I afterwards visited Canada; but the language spoken being French I could not preach to them, and I deeply regretted to see the mummeries they were practising as religious rites, in connexion with the Roman Catholic church. It was my happiness, however, to distribute tracts among them, and in some instances to circulate the Bible. A mighty movement was created, and we know not but that the fruits may be found after many days. We are all connected in some way with sailors, and the time will never arrive when we can dispense with them. Wars may cease, and sword may no longer be lifted up against sword, but still sailors will be required to carry on the commerce of the world. This consideration, therefore, should urge you liberally to support this important cause. Only let attention be paid to sailors, and soon we shall witness the abundance of the seas converted to God [cheers].

The resolution was then put and carried.

Mr. J. T. Baynes, minister, rose to move—

That this meeting, deeply sympathising with the condition and claims of seamen, sincerely rejoices in the increase of efforts put forth by kindred societies for their temporal and religious benefit; but regarding the British and Foreign Sailors' Society, on account of the catholicity of its constitution, and the adaptation of its agencies to its proposed objects, as possessing strong claims on general co-operation, resolves to afford it cordial and increased support.

This resolution bears rather upon the working than the talking. I suppose that being young, I am placed here to talk to the young, and to induce them to again enter on the work of sustaining, as they have so well done in the past, the operations of the Society. I think that hitherto, sailors have shared very liberally in the sympathy of words, but very sparingly in the sympathy of pounds, shillings, and pence. There are very few to whom we owe more, but to whom we pay less [hear, hear]. While we are continually owing debts of gratitude to them, and their names are constantly on our lips, little has been done on their behalf. Past success, however, bids us to take courage for the future. We have been told that the Society now stands in a glorious position: not that success is an argument for a cause by itself. A good cause may be unsuccessful; a bad cause may succeed; and we are not to help the bad one, though it be in the ascendant. But I would help the good one, though it be depressed. But the cause being a good one, success may be a gratification to us. I lately read an article in the *Sailors' Magazine*, which states that out of 300,000 seamen, 16,000 are pious men. This is a small number, but it gives us an earnest. It is a little cloud that we see in the distance, like a man's hand it may be, but it shall grow, and instead of 16,000, we shall soon have to tell the tale that the abundance of the seas is converted to God [cheers]. You have read of a rock sunk beneath the sea, and so perilous to mariners, that a kind-hearted man raised upon it a bell, which, by its sound, warned off and preserved those approaching it. We have heard how the rover cut the bell, and left the rock without a warning. I have thought that this Society is like a bell linked to that rock, lest the mariner might meet with a shipwreck. I will ask you to-night, who will cut the chain [hear, hear]? I do not envy that man's declining days who will have none to bless him for his noon-day's activity; rather would I be found among those who have done good to their generation while they lived—who have lived honoured, and died lamented [cheers]. The time is short enough; then let us pledge ourselves to renew our exertions, and carry on, with yet more ability, the operations of this Society [cheers].

W. H. Bond, Esq., in seconding the resolution, said: It is a matter much to be lamented, that for many years the spiritual as well as the temporal interests of sailors were greatly disregarded. It is a fact, that we are more indebted to sailors than to any other class of persons in the kingdom, and yet comparatively nothing has been done for their benefit. I have been compelled to use all the influence I possessed to obtain relief for an orphan, whose father has been buried beneath the wave; and nothing is done for the widow when her husband is taken from her by the gale. It is high time that, in addition to the Registration Act, more munificence should be shown in promoting the social condition and temporal welfare of our sailors. But, especially as regards their spiritual interests, till lately very little has been done. One gentleman, a few days ago, gave as large a sum for preaching the gospel in various parts of the world, as the entire amount contributed during the year to this society [hear, hear]. It is high time that we should remember that we are stewards for God. Our merchants will be brought to account for the wealth with which they have been entrusted. Oh, that they would contribute with more justice to the claims of sailors! [cheers.] I have been permitted to visit the Sailors' Church, and I bear my willing testimony to the order, the piety, the devotedness which I there saw. One gentleman kindly passed a reflection on the Society because it was out of debt; but I think the Committee have acted with prudence. It is dangerous to launch into a sea of debt without knowing how it is to be paid; but it is for this audience to say whether means shall be afforded for scattering abroad the seeds of life. The dangers to which a sailor is exposed at sea are nothing compared with those that beset him when he reaches London. It is high time for every Christian man to weigh well how he can aid in overcoming those dangers [hear, hear]. One way by which great aid might be rendered to the institution is this: instead of the managers having to go about and beg chapels in which to preach for the Society, let ministers offer them for that purpose. I have the honour of being one of the unpaid agents of the Society, and I hope that I shall ever continue to labour on its behalf [cheers].

The resolution was then put and carried.

G. Gull, Esq., rose and said, that he felt the Committee, in one point of view, had not done their duty. They had not prepared a vote of thanks to their excellent secretaries, to whose labours the institution was so much indebted. He could not, however, reconcile to his conscience to allow the meeting to separate without proposing—"That the cordial thanks of the meeting be presented to the Rev. T. Timpson and the Rev. C. J. Hyatt."

Mr. Brooks seconded the resolution, which was put and carried by acclamation.

The Secretaries respectively acknowledged the compliment.

Dr. Cook moved, and Mr. Hooper seconded, a vote of thanks to the chairman, which was put and carried by acclamation.

The Chairman in acknowledging the resolution, expressed the high gratification he felt in having presided over the meeting. He knew but little of the Society when he consented to take the chair; but so deep was the interest he now felt in it, that he trusted he should ever be found advancing its welfare [cheers].

The doxology was then sung, and the meeting separated.

BRITISH AND FOREIGN BIBLE SOCIETY.

The 43rd Anniversary Meeting of this Society was held at Exeter-hall on Wednesday. Amongst those seated on the platform, were the following friends and supporters of the institution:—The Marquis of Cholmondley, Lord Teignmouth, Lord Sandon, Lord Ashley, the Bishops of Winchester, Norwich, and Calcutta, the Hon. Baptist Noel, Mr. Plumptre, M.P., J. Harford, Esq., &c., &c.

A letter from the President was read by Mr. Brandram, the Secretary of the Society, in which his lordship regretted his inability to attend and preside over the meeting, but expressed his continued and unabated attachment to the Society.

Lord Sandon, who presided, said that he felt how unfit he was to occupy the chair that had so long been occupied by distinguished piety and talent. He had no claims for filling that chair beyond the request of their venerable president, and, he might also say, an undeviating attachment on his own part to the Society for a great length of time. But these were times when none should shrink from reaffirming the principles on which the Society was founded whenever called upon to do so. The efforts they were making would more and more unite every sect of Christians in one common feeling, and do away with that tendency which was too strongly prevalent, of looking to sectional differences of opinion. With respect to their missionary and other societies, differences of opinion as to their utility might perhaps exist, but as to the fundamental society for the diffusion of the Holy Scriptures there could be no such differences. Who were the missionaries of the Society? Were they not the prophets, the evangelists, and the apostles; and, could it be doubted, but that such missionaries all might co-operate to send abroad? Could they doubt that those who even now spoke, as they did while living, in the language of truth and conviction, would ultimately be the means of converting and Christianizing the world [cheers]?

The Secretary, having read a letter from the Bishop of Chester, expressing regret at his unavoidable absence; and from J. J. Gurney, Esq., to the same purport, and also containin:'a donation of £100,

Then read the Report, detailing the operations of the Society's agents in France, Holland, Belgium, Germany, Switzerland, Sweden, Norway, and other European countries, and also in China and the East. Under the head of Germany, it was stated, that Dr. Pinkerton had, on behalf of the Society, held interviews with the elders and leaders of the German Reformed Catholics, who expressed their willingness to accept the Lutheran version of the Bible in preference to that which had hitherto been used. The following statement presents a complete view of the Society's receipts, issue, and expenditure:—

The entire receipts of the year amount to £101,305 15s.; being an excess over the previous year of £3,550 4s. 2d. This increase has chiefly taken place in the free contributions from Auxiliary Societies, and receipts for Bibles and Testaments during the year, have amounted to £55.976 10s. 9d.; being an increase over the preceding year of £8,076 16s. 11d. The total sum applicable to the general purposes of the Society is £45,329 4s. 3d., including £33,022 9s. 3d., free contributions from Auxiliary Societies; being an excess of £1,473 18s. 8d. over the free contributions from Auxiliary Societies of the preceding year.

The issues of the Society have amounted to 1,441,651; viz., from the Depository at home, 1,104.787; from depôts abroad, 336,864; being 525,840 copies more than in the preceding year. The total issues of the Society have been 18,324,487 volumes. The expenditure during the past year has been £105,851 2s. 9d.; being £20,033 7s. more than the previous year. The engagements of the Society exceed £56,730 0s. 7d.

The Marquis of Cholmondeley moved the first resolution, and congratulated the meeting on the success which, through the goodness of God, had attended the Society; and, in particular, the vast increase in the circulation of the Bible among the mills and factories of the north, was a token for good which more than ever satisfied him of the merits of the cause in which they were engaged. The noble marquis concluded by moving, that the report be adopted and printed.

The Bishop of Calcutta, who seconded the resolution, said: That it was through the mercy of God that he was once more, after a period of fourteen years, allowed to meet again in the flesh the members and friends of this magnificent Society. All over India, from Singapore to Loodiana, and from the Burhampooter to the Indus, the efforts of this simple but glorious Society were felt. When he considered that the millions of India were their fellow-subjects, then he thought of the Bible—then he asked himself, Was there one book which God had inspired for man's illumination, his comfort, and his hope, and would it be withheld from them? We were bound to use all means in that country; but we still left the Bible, in its solitary grandeur, to turn the hearts of the heathen. He was obliged to sit down; but he assured the meeting that he would reserve his old age, and the remains of his strength, for India and its conversion.

The motion having been put and carried,

Lord Ashley proposed the next resolution. He had joined the association only lately, and he adopted for his motto that of some nobleman—*Sero, sed serio*. The resolution in its terms was so clear as to spare him the trouble of a few observations; but he could not help bearing his testimony to the cause of a society which, like the present, rested upon the great and unchangeable principles of Protestantism. At all times it gave him pleasure to assert those principles; but, in the present day, the assertion of them was beyond his control, and became with him a paramount duty. They were the principles of the blessed Reformation—the principles which had made our empire great; and if ever the time should come when they would be ashamed to support such a society as the present, then he believed they would sink down—and deservedly too—to the condition of a third-rate Power. He hoped that the increase in the demand for Bibles was the opening of a new era. They heard of food for the million, and literature for the million, and why should they not have Bibles for the million? When hereafter foreign kings and continental potentates came to this country to see our wealth, we point out to them first our docks, our arsenals, our shipping, and the proofs of our commercial greatness; but then bring them to the Bible Society's storehouse, and show them a hundred Bibles in a hundred languages, and tell them that the word of God ever had been, and ever would be, both politically as well as spiritually, a buckler and shield—a refuge and a defence—to our empire [cheers]. His lordship concluded by moving the following resolution:—

That this Society being established for the simple purpose of promoting a wide distribution of the Holy Scriptures, its members now assembled cannot but regard the remarkable increase in the issues of the past year, as indicative of the divine blessing attendant on their labours; while they would at the same time be reminded, that the wants of the sacred volume are still far from being adequately met, even in our own country, and that it is their bounden duty, in this respect, to forget the things that are behind, and, in a spirit of dependence upon the Great Head of the Church, to reach forth unto the things that are before them.

Dr. Gray, of the Scotch Free Church, seconded the resolution, which was then put and carried.

Mr. J. Blackburn, Independent minister, then moved:—

That the thanks of this meeting be given to the Right Honourable the President, the Right Reverend, Right Honourable, and others, the Vice-Presidents for their continued patronage and support.

In the course of his address, he said: The extraordinary revival of Protestant principles and Protestant feelings, both in France and in Switzerland, must surely be attributed to the fact, that the Word of God is alone sufficient to inform, to enlighten, and, by the operation of the grace of God, to renew the minds and hearts of men. Aye, and when I think of some of the missionary stations—they are missionary stations no longer—when I think of Madagascar, and of those poor inhabitants of the island who are bowed down under the tiger-like despotism of the sanguinary Queen—I hope I do not use language which is offensive: but really, when I think of the atrocities which have been committed, I know of no language which can be too strong as a description of such conduct—when I think of those who are driven by iron despotism into the caves and dens of the island, to assemble at midnight there to read, by a feeble light, the pages of God's word, and have a hope full of immortality kindled in their hearts, which enables them to brave all the terrors of their sovereign; and when I turn from that island to Tahiti, and see the Tahitians standing forth for the independence and liberty of their country against Popish aggression and wrong—when I think of these doings, I cannot but feel how patriotism and piety are sustained by the mere use of those scriptures which the Bible Society has been the instrument of sending again and again to those parts of the world ["Hear, hear," and cheers]. My lord, these facts tend to confirm in our minds confidence in the result of circulating the Holy Scriptures, and may well make us thankful to hear of the unprecedented demand for the word of God. When we remember who those are that have asked for the Scriptures—the teeming population of the manufacturing districts, the operatives who have tried every system, and have found it to fail [hear, hear]—it is delightful to find that they are willing to come to the word of God at last [hear, hear]. It seems as if man must have a religion [hear, hear]. These parties have been addressed by Rationalism, and by Deism, and by Atheism, and by Chartism, and *by all the other isms that come from hell;* and, having found themselves disappointed in all their expectations, they are now yearning for something on which to build their hopes for immortality [cheers]. He made a suggestion to the Society:—You have done vast things for the masses, but I want something to be done for poor scholars and poor students and poor pastors, who require learned books, but cannot afford to buy them at the price at which publishers usually issue them. Now, the Roman Catholic Church has supplied the Polyglot of Paris and Antwerp, and our noble Walton has supplied the London Polyglot, which is a monument of learning honourable to the church of which he was a member, and to the country to which he belonged. In these days no publisher would venture to produce such books as those. Much has been done critically for the text of Holy Scripture since the period which I have mentioned; and as this Society marshals under its banners several most learned members of the Universities of Cambridge, and of the Dissenting communities, why, I may be permitted to ask, with the aid of your happily growing funds, should there not be produced a noble edition of the Word of God in the original languages, which, having employed the best scholarship that you can command, should be a lasting monument to this Society; and be looked at 200 years hence as the Bible Society Polyglot? Surely it is high time that Protestantism took such a position in the literature of the world; it is high time that Protestantism were thus represented [cheers].

Professor Fleidner, from Prussia, briefly seconded the resolution, which was carried unanimously.

The Secretary stated, in reference to an allusion of Mr. Blackburn's, that no poor student or pastor had ever applied to the society for the Scriptures in the original Hebrew, Greek, Syriac, or Arabic, or in any other language, without obtaining them. He would not trust himself to speak on the subject of the Polyglot.

Dr. Alder, Secretary of the Wesleyan Missionary Society, moved the following resolution:—

That the thanks of this meeting be given to the Treasurer and Committee for their attention in conducting the concerns of the Society; that the Treasurer be requested to continue his services; and that the following gentlemen be the Committee for the ensuing year, with power to fill up vacancies. [Names read.]

Dr. G. Legg, from China, seconded the resolution, which was put and carried.

John Harford, Esq., moved—

That this meeting would tender a renewed and sincere tribute of gratitude to the Auxiliaries, Branch Societies, and Ladies Bible Associations throughout the country, and would entreat, at the hands of their officers, committees, and collectors, a continuance of their services, which tended so greatly to the increased circulation of the sacred volume during the past year, and to the increase of the free contributions.

The resolution having been seconded by Mr. Brandram, the Secretary, was put and carried.

Lord Teignmouth proposed a vote of thanks to the Chairman, which was seconded by Sir Digby Mackeworth, and carried by acclamation.

The Chairman briefly acknowledged the resolution, and the meeting separated.

LONDON CITY MISSION.

(From the *Times*.)

The usual annual meeting of this Society was held on Thursday, at Exeter-hall, the large room of which was crowded on the occasion in every part.

Mr. Plumptre, who occupied the chair, opened the proceedings by shortly impressing on them the claims of the Society.

The Secretary then read the Report, which was a long and able document, exposing the spiritual destitution of the metropolis, and giving the results of the Society's efforts in the districts over which its operations had extended.

The Rev. F. Cunningham moved the first resolution, that the report be adopted. The wants of London were made most manifest in that Report. They who merely resided in it for a day or two, and saw only the large houses and the busy streets, did not know what was going on there—did not understand that there was a background of sin, error, and wickedness, which must thrill the heart of the good man with a holy sorrow. He quoted the example of the labourers of his own parish, under Mr. Peto, who had employed for their benefit a missionary, whose efforts have been blessed among them. What would be the sacrifice in one of the great houses of business of £100 or £1,000 in the spiritual work of this mission? And when he considered that they made their wealth in the midst of all the vice and destitution of the metropolis, he was very much surprised that their duty in this respect did not come more strongly before them. He did not wish to detain the meeting, but he trusted that the missionaries of the Society, going to the work with a full sense of the value of the soul—of its degradation by sin—of the love of Christ and his example, would be stimulated in their zeal. He had heard that a legacy had been left to the Society, the first instalment of which, amounting to £2,700, was to be that day paid to them; and, if he could have found the extract, he would have had great pleasure in reading to the meeting the sentiments of the testator in giving that bequest. The rev. gentleman concluded by moving that the Report be adopted and printed.

Earl Ducie seconded the motion. The state of his health might, he said, have excused him from coming forward at all, as it would perhaps prevent him from speaking at any length. His feelings, however, were so much in accordance with the objects of the Society, that he was not willing to plead any excuse. He quite agreed with them that there was an absolute necessity of a joining of all religous parties to endeavour to obliterate those lines of demarcation—to pull down those walls of separation—which, by the pomposities of human institutions, had been thrown or built up between Christian believers. He was the less anxious to leave the hall without making such a statement, because he believed that there were many in the class to which he belonged who should have come forward and joined the Society. He knew there were many of that class who entertained the same liberal and evangelical views, but there was always a difficulty in breaking through the prejudices in which one was brought up. The prejudices of early life were not an easy thing to get rid of. He himself had been reared by liberal parents, but he remembered very well that the word "Dissenter" was a word forbidden. But he had taken up that unfashionable system of thinking for himself, and he trusted that many others were equally unfashionable, and, with himself, were convinced that the differences of the various religious sects were absurd and ridiculous, unless we could persuade ourselves that in the next world we could carry those differences with us. He would not, however, lay the whole blame on that class to which he belonged for not coming forward; for when he looked around him on the platform, he did not see so many members of the Church of England there as he could wish. Why were they not there? Only two or three of them had come forward boldly, and yet he was sure that the feelings of many were with them. He could not believe that all the other members of the church had their minds so built up as to think that there was no salvation except within the pale of the church. There were many inclined to say, "My heart is with you, but I don't like to come prominently forward" [hear, hear]. He (Earl Ducie) did not know why those persons were so afraid to come forward. Was it the bishops they feared? He wished there was a determination among them to walk in the path which had been marked so strongly by their northern brethren, and that they would come forward in accordance with their opinions, not fearing men, like themselves, their bishops ["hear, hear," and dissent]. What were they afraid of the bishops for? [dissent]. He should like to see the bishop who would dare to come forward and prevent Mr. Baptist Noel from acting as he had done. Such a thing could not be done in London at least. Why were the bishops not themselves there? Were they built up in their minds? [dissent]. It was known that some of them professed liberal sentiments, and yet whose talents as bishops were neutralised by their episcopal prejudices. He trusted that the progress which religion was making in the public mind would show those who were high in authority that the people of this country would expect that they should come forward and assist in the Christianising of the inhabitants of England [dissent]. He would conclude by expressing a hope that year by year more and more would join the society.

The Rev. B. Noel supported the resolution. He rejoiced in thinking of the moral courage which had enabled the noble earl to break through his prejudices, strengthened as they were by education. But he trusted that his lordship would remember that the same prejudices had to be overcome by the bishops. None could conceive the martyrdom for which a bishop must be prepared who should venture to appear on that platform. It was unfair to bring that as a matter of blame against the bishops, inasmuch as they could not feel the difficulties which encompassed them. But the noble earl had asked what bishop would dare to interfere with any minister in his diocese who should venture to think for himself, and acted accordingly. Now, when thus summoned to answer, he would say that he believed the bishop of this diocese would interfere when his duty required it, and he did not interfere further because, on every view of the case, he knew it was not his duty so to do [cheers]. He must also say for that right rev. prelate, so far from the question put by the noble earl being brought before him to try, he (Mr. B. Noel) had never experienced anything but the greatest civility and kindness from that right rev. prelate, and he should be ungrateful if, when summoned to speak on that subject, he did not acknowledge his obligations in that respect. The rev. gentleman then addressed the meeting at considerable length on the broad principles upon which the Society was founded.

The motion having been put and carried, several other resolutions carrying out the suggestions in the Report were then agreed to, and the meeting, having been addressed by the Rev. Dr. Leifchild, the Rev. Dr. Cumming, and several other clergymen and gentlemen, broke up.

SUNDAY SCHOOL UNION.

The 43rd annual meeting of this invaluable Institution was held at Exeter-hall on Thursday evening, the 7th inst. At an early hour the devoted teachers of the metropolis began to assemble, and the spacious hall was soon inadequate to contain the numbers desirous of being present. Hundreds, after a fruitless endeavour to obtain admittance, were compelled to submit, to their disappointment. The chair was taken by James Kershaw, Esq., of Manchester.

A hymn, especially selected for the occasion, having been sung, Mr. E. Mannering engaged in prayer.

The Chairman then rose and said: I will not detain you by offering any apology for having consented, at the request of your honoured Secretary, to occupy the responsible position in which I now find myself. You will, however, permit me to hope, that I may expect you to make allowance for my deficiency and defects; and in confidence that you will do so, I now cast myself upon your forbearance and candour [cheers]. In the responsible position I am now placed, I own I am relieved from some anxiety by remembering that the time we can remain together is comparatively short; that there is much to be done in that brief period; and that you are to be addressed by several eminent individuals around me, to whose speeches you may look forward with confidence and a pleasing anticipation, that they will promote and sustain that deep and sacred feeling which every one of us ought to cherish in relation to an object so great and so good as that for which we are assembled [cheers]. I cannot but feel that a great honour is conferred on any one who is permitted to preside at such a meeting as this. I am oppressed by the unmerited distinction which is thus conferred upon me. Nevertheless, I will here state my conviction that there is no institution by which this metropolis is distinguished and adorned that deserves a higher patronage, nor one that has superior claims upon the Christian liberality of the public [cheers]. I feel exceedingly happy thus to meet you, for the first time, in connexion with so great a cause; and I trust that our meeting here to-night may be attended with considerable advantages. Happy as I am, however, delighted as I feel to meet you, I find that another class of feelings is rapidly stealing over my mind. I cannot look around upon the vast assembly; I cannot reflect upon the character which is here embodied and represented; I cannot think of the high and holy purpose to which you aspire; and, above all, I cannot contemplate the conditions and claims of those whose welfare we design to promote, without being almost overwhelmed by a sense of the magnitude and responsibility of the work in which we are engaged. But the very considerations which seem for a moment to overpower us are precisely those which, when viewed in another aspect, are calculated to cheer, to encourage, and to impel us onward in the path of duty, while we look to him for help and guidance who is the rock of our defence and our high tower [hear, hear]. I am persuaded that, in addressing this assembly, I am speaking to those who are in the strictest sense of the term the friends of education [hear, hear]. You are anxious for the diffusion of useful knowledge; you would, if you could, banish ignorance for ever from the land. You are divinely taught that "for the soul to be without knowledge is not good." You are too enlightened yourselves to permit you to doubt, for one single moment, the advantages of knowledge, especially to the young; and, even if it were otherwise, the people are determining this question for themselves [cheers]. With regard to the younger portion of the population, and with respect to that class which is raised above the lowest in the community, I am persuaded, with regard to these, that a strong desire for education exists. The people, indeed, resolve to be educated [hear, hear]. Now, if I am right in taking this view of the case, you cannot doubt but that the supply will be equal to the demand. The important question then is, By whom shall this education be communicated? Popery is competing with Protestantism, and Infidelity with both. With what element will you feed the hungry mind? With what waters will you assuage its thirst? The current is set in on all sides, you cannot stem the torrent, the tide will flow on with resistless energy. Each competing party may appear to offer similar rudimental knowledge, each may apparently offer a similar description of mental food; but it is in the very nature of things that Popery will seek to infuse into the heart its baneful superstitions, and infidelity its deadly poison; whilst a pure and holy Christianity would mingle with its elementary institution the doctrines and the principles of the Divine Word, and thus seek, at once, to illuminate, to purify, and to save [cheers]. It is, then, for bodies, for combinations of Christian men; it is for the pure church of Christ, to take this matter in hand, and, in humble dependence upon God, and in confident reliance upon his grace, decree that wisdom and knowledge shall be the stability of our times [cheers]. The present period appears singularly auspicious for this purpose. The public mind is prepared for an onward movement. Recent events have brought on inquiry and discussion [hear, hear]. The number of day schools is greatly augmented; and, under proper regulations, such as I hope will everywhere obtain, they may become auxiliary to our Sunday-schools; they may act together for the advantage of each reciprocally. By means of the day school the art of reading, essential to the purposes of the Sunday-school teacher, will be acquired [hear, hear]. The mind will be inured to some degree of mental effort, and thus your Sunday scholars will be better prepared to receive at your lips, and in the Sabbath school, the knowledge that maketh wise unto salvation [cheers]. Viewed, then, in connexion with the existing state of feeling in this country, with regard to popular education, it is impossible to reflect upon the character and operation of this institution without being deeply convinced that it is an enterprise of the highest value, and one calculated, under the blessing of God, to produce the most momentous consequences both to the present and future generations. In the course of these observations I have incidentally referred to the purposes you cherish, with regard to the instruction of the young: permit me most sincerely to congratulate you on the Christian philanthropy which those purposes display. Nothing, surely, can be more important than that the young of our country should be instructed in the benign and holy principles of Christianity. It is essential to their present peace and future happiness. Its issues are not confined to time alone, they reach into eternity. Sensible of this, you are doubly anxious that the young should make the Sacred Scriptures the subject of their daily study, that its sacred truths should be engraven on their hearts; that they should become the rule of their faith and the guide of their conduct, and that by them they should be led into the paths of holiness and of peace. You earnestly long and pray that by repentance towards God and faith in the Lord Jesus Christ, they may become heirs of eternal salvation. Persuaded that true religion can make the young useful and happy, you are desirous that its blessings should be enjoyed by all. For this purpose it is that you are willing to labour and toil in the self-denying work of instructing in Sabbath-schools the children of the poor. While you invite all who desire to be instructed, your sympathies are especially devoted to the children of the needy, and their very misery and wretchedness are the incentives of your benevolence and pity [hear, hear]. This is emphatically a mission of grace and mercy to the young. Again receive my warmest congratulations. You are amongst the greatest benefactors of the human race, the best friends of your country, the greatest contributors to the weal of the commonwealth; you bless the young for time, you bless them for eternity [cheers]. The measure of your success, although not equal to your wishes, is, nevertheless, so great and so valuable as to encourage you in the review of the past, and to animate you with hope in the contemplation of the future. Careful and diligent observers cannot but trace in the progress of the Sunday-school institute results which, in a large degree, have affected the tastes, the manners, and the habits of our people. Its moral influence may be seen in the amelioration of our laws and in the improvement of our social condition. By it and through it our country has been raised in the scale of nations, and has, in some degree at least, attained that true greatness which consists alone in the religion and the morality of her people. But not to dwell on this view of the subject, let us turn our attention for a single moment to another aspect of the case. By the Sunday-school system thousands have been reclaimed from paths of misery and of death, and have to become themselves labourers, that others might be partakers of the like precious faith. The mind, by its instrumentality, has been imbued with knowledge, spirits have been rescued, immortal minds have been emancipated, the darkness of night has been dissipated, the slumber of conscience has been broken; the sweet accents of mercy have fallen upon the ravished ear of the trembling captive, the impenitent have wept at the cross, have knelt at the altar, have testified their allegiance to the cause of the Redeemer, and are now either serving him on earth, or dwelling with him in the mansions of light and joy. To ascertain the full amount of your success, you must go into almost every city, town, and village; be acquainted with the history of almost every one of your schools; enter into innumerable dwellings of the poor, and trace the career of ten thousands of their offspring to eternity; eternity alone can reveal the amount of your success. In review of all, may I inquire what are your best purposes with regard to the future? You answer, "To be faithful unto death." Yes; fidelity to your sacred trust, and a firm determination never to relinquish the cause you have so solemnly espoused, are required at your hands. Look to Him from whom alone strength equal to your

necessities can come, and then the noble career in which you have embarked shall at length be consummated, in the everlasting joy of myriads saved by your instrumentality, and you shall be cheered and encouraged by the voice of Him who hath said, "Be thou faithful unto death, and I will give thee a crown of life" [great cheering].

W. H. Watson, Esq., then read the Report. It stated that the assistance of the Union had been sought by various denominations of Christians in the British colonies and in foreign countries. The grants amounted in the whole to £248 11s. 2d. The Report then referred to the operations of the Society in Denmark, Holland, France, India, Australia, New Zealand, the West Indies, Bahamas, Nova Scotia, and Canada. In reference to home proceedings it stated that the great increase in the number of applications for grants of lending libraries, compelled the last committee to make an urgent appeal for pecuniary aid. At the annual meeting in 1845, it appeared that the Benevolent Fund was overdrawn, to the extent of £349 1s. 5d. The committee were happy to report that the appeal made, had been responded to with much readiness and liberality; and the balance due, was now reduced to the sum of £53 7s. 11½d. Eleven grants had been made during the last year in aid of the expense of erecting or enlarging school-rooms, making the total number of grants up to the present time 261, amounting to £5,997. The number of libraries granted this year had amounted to 183, making a total of 1,553. The Society had then sustained a pecuniary loss of £425 8s. The amount of sales during the last year was £9,713 12s. 5d., being an increase of £152 7s. over the sales of the previous year. The following were the number of schools, teachers, and scholars, within a circle of five miles from the General Post-office:—

	Schools.	Teachers.	Scholars.
South	103	2,368	22,310
East	147	2,900	28,500
West.....	113	2,073	19,022
North	116	2,587	23,994
	477	9,928	93,826

One-half of the scholars attend in the morning, and more than two-thirds in the afternoon. After adverting to visits paid by deputations to various parts of the country, and their beneficial influence, the Report concluded by commending Christian union as exemplified and illustrated in this Institution.

The total receipts for the benevolent fund, during the year, amounted to £2,030 0s. 5d., the expenditure to £2,083 8s. 4d.; leaving a balance against the Institution of £53 7s. 11d. The trade account presented a total for the year of £13,546 12s. 7d.

Mr. Watson then read the following letter from the Lord Bishop of Norwich:—

Lortock-hall, April 30, 1846.

Sir,—I have this day heard that an official claim upon my attendance awaits my arrival in London, for Thursday, May 7th, which will, as a matter of etiquette, compel me to give up appearing at the Sunday-school Union on that evening, which, until the receipt of the above notice, I was fully prepared to do. I trust, however, that I may be more fortunate at some future time, believing as I do, from all that I can ascertain, that your Society is founded on principles to which no sound objection can be made by any who are really desirous to benefit the humbler classes by promoting the religious education of their children.

I remain, yours faithfully,
E. Norwich.

W. Groser, Esq., Sunday-school Union, 60, Paternoster-row.

Mr. W. Fraser, minister, rose and said: I do not know whether the meeting will give me sufficient credit for modesty, when I say that I have considerable difficulty in moving this first resolution. I have always a difficulty in moving the first resolution: that difficulty was enough, but it was increased when the chairman told the meeting that there were certain eminent ministers around him who would address and entertain you. I thought he looked askance at this Hercules of a man, Dr. Campbell [long continued cheering]. I feel persuaded, whoever may be the brethren that are still to address you, that he conceived the Dr. was a little lost in himself; but when we had a letter from the Bishop of Norwich, I wished I were under the platform instead of upon it [laughter, and cheers]. But I will not yield to Dr. Campbell, nor will I yield to the Bishop of Norwich, nor to any man in England, in my love to Sabbath schools [cheers]. If I mistake not, the first principles of our holy religion were taught our chairman in a Sunday-school. I know that it was in a Sunday-school where I first heard the sweet tidings of redeeming love; and as long as blood runs in these veins, and there is a pulse in this body, I shall love the Sabbath-school [cheers]. I stand up simply to move:—

That the Report now read be received and printed, and circulated under the direction of the committee; and that this meeting has heard with much pleasure, and thankfulness to God, of the success which has attended the efforts made to increase the Society's funds, and trusts that its usefulness will thereby be promoted.

I trust the committee will permit me, before I notice one or two items in that Report, to make an observation upon an item that I do not find in it. I regret exceedingly that it is not there. We are all of opinion that the Sunday-school institution is a Scripturally organised institution, having for its object the moral and religious benefit, and especially the conversion, of the young. I repeat, that I believe we are all one in this opinion. In the returns from our missionary institutions, we find distinctly this item: the number of additions made to our churches during the past year. Perhaps there may be a difficulty on the part of our committee in obtaining an item like this, but in my opinion, it is one that should be obtained, I was about to say at all expense; it is so essentially necessary, that we should see what returns we are making of the Church of God from these institutions. I do not question for a moment the great good that has been done, I rejoice in it; but I place this matter before the meeting, and submit to them whether it would not be a subject of congratulation to every lover of this institution, and of thankfulness to the great God in heaven, if we could see in our annual report, as far as we are able to make it out, a return of the dear young friends added to our churches during the past year [cheers]. Will you permit me to say that I think this might be done. Take a Sunday school connected with a given union. The Secretary makes his annual return usually in the month of January, and returns his report to the teachers and friends of the school with which he is connected. In that report he should not only give the number of children and teachers, but let him add, as in some instances it is added, the number of young persons that have joined the church during the year. Let the Secretary give that return to the Secretary of the respective union, let the Secretary of the respective union give it to the Secretary of the Parent Society, and let the Parent Society give these returns at the annual meetings [hear, hear]. I hope I may be excused for noticing this point: I think it one of very great importance, knowing that certain matters contained in your Report will be taken up by others who are to follow me. Let me say, my mind dwelt with considerable interest on an item respecting our neighbouring country, France. I do not know that we can justly indulge hope, concerning the present adult population in that country. A blind infidelity seems to have seized that people; but if one could indulge the hope that Sunday-schools were wide spread over that land, and that these schools should be conducted by pious men and pious women, it would herald in a day of intellectual strength, of moral power, of social blessing, of light and glory for France—such as France has never yet seen. This is our decided opinion; and the Committee has done well, if it has not done all it wished, in encouraging these institutions in France. I look again with interest to another item of intelligence: the reference that is made in the Report to India. Inquire of the Secretaries of our different missionary societies; inquire of any mind conversant with the present state of the religious world and the claims of the heathen, and they will tell you that it is not in the power of European agency to come up to the demand of India. If we cannot send missionaries there in the proportion of its claims, I ask upon what institution is the mind of the Christian public to rest? The institution of Sunday-schools. With the deepest interest I have pictured to myself the scene of twenty or thirty little Hindoos sitting there, drinking into the spirit of the Redeemer, rising with their souls enkindled with the same zeal that brought the man who taught them to their far distant land. I have, in my imagination, conceived that these young individuals have been scattered over that country, and been the means, under God, of extensively Christianising it. In the Report it is stated that you are teaching your tens of little Hindoos. It occurred to me that, supposing we were called to remove from the platform, and we saw four hundred little children coming up, with their brown faces and their black eyes, and heard them sing

"All hail the power of Jesus' name,"

to our old-fashioned "Miles's Lane" [cheers], how our souls would be thrilled with delight as we beheld these young spirits, and heard them singing one of those sweet songs of Zion that they are now singing in India. The missionary spirit is being developed in this land and abroad, and you will do wisely and generously to give all the encouragement you can to schools in India. I now come a little nearer home to notice an item of very considerable importance. The Report has this statement: Within five miles of the Post-office, there are, I will say in round numbers, ten thousand teachers and one hundred thousand Sabbath scholars; and I deeply sympathise with you in the remark, that we cannot feel sufficiently the responsibility of our position in connexion with these young persons. I delight to think, that I share in this toil; that my chapel is filled every Sabbath afternoon with young people; and that one is permitted to speak to those dear children about the Saviour, and not without success. On an average, fifty thousand, out of these one hundred thousand children, will be thrown upon society in ten years hence, either for Christ or against him; they will either increase virtue or add to the vices of this immense metropolis. Ask the churches, in their past history, and they will tell you that they have looked to the Sunday-school Institution for their pastors [hear, hear]. My brethren, forgive me if I say some of the best pastors—I don't mean myself [loud laughter]—that have ever lived, have come from Sunday-schools [loud cheering]. Ask our Missionary Institutions, and they will tell you that their best missionaries have started from Sundy Schools. Oh! what an honoured man that was who sat and touched the head of William Knibb, asked him to look back and give his heart to Christ. Are there no William Knibbs in the one hundred thousand children mentioned in the Report? [cheers]. Are there no Morrisons and no Moffats? I believe there are. There is a vast field of labour, and what is the organization to occupy it? Ten thousand good soldiers of Christ. They are entering it to enjoy their triumph. The churches of Christ do not ask you why you teach these children to spell, why you teach them to read, why you teach them to write, why you cultivate their intellectual powers; but they do ask you, and you will allow they have a right to ask, whether you are the means of leading these souls to Christ. May I be pardoned, brethren, for saying that you enter these institutions, in the strength of Omnipotence, to do what? To convert the children to the Saviour. Oh, the unspeakable luxury of leading a lamb to the bosom of the Shepherd; and how unspeakable is the divine enjoyment of receiving into Christian fellowship hundreds of the lambs of the flock! Enter these schools with the spirit of Christ, the spirit of meekness and patience, the spirit of forbearanoe, and especially the spirit of love. I know you will excuse me, though a voice has sometimes been heard by some of us on this very point. Do not manifest harshness. You will never win, never conquer, by harshness. The first time I saw a man strike a child in a Sabbath-school I shrank within me [cheers]; and the only satisfaction I should have had, would have been to have brought that man—I do not say where [laughter]. Allow me to give you an illustration. A good man, a friend of a gentleman on this platform, the superintendent of a Sabbath-school in the east, was one day annoyed by a teacher. It was said, "There is a lad striking us with a stick." He looked round, and could see no stick. Again there was a cry, "There is a lad striking us with a stick." He slowly turned round, and saw that an overgrown lad had a stick, and that after striking with it he pushed it up his coat sleeve. My friend stopped till the lad pulled it out again, and the instant he did so the superintendent put his foot upon it and broke it. This wicked fellow came to my friend and said, "I shall catch you some night as you are going home, and I will break your head for breaking that stick." "What," said the superintendent, "what do you say?" "I will break your head some night as you are going home. You had no right to break my stick." I put it to your gentleness, sir, whether this was not really provoking. He went up to the lad and said, "John, give me your hand; I have prayed for you many a time, but I will pray for you more than ever." The lad wept, and the teacher also. The lad left the school about a fortnight afterwards; and when, some two or three years subsequently, my friend was at a watering-place, at a little distance off, he saw a tall young man making his way towards him. He soon came up, and said, "How do you do?" "I do not know you." "Have you forgotten me?" "Oh no, I recollect the stick;" and he started. "Ah! you need not run away; but what are you doing now?" "I am a member of a Wesleyan Society. After I had left, when I was wandering at a great distance, I began to think of what had passed, and that led me to Christ. The first impression I had of a saving character I received when you broke my stick, and afterwards took me by the hand and said you would pray for me." Go on, then; you are sowing immortal truth in these young minds, and cannot tell what may be the result. That seed is yet to be developed, and my revered and honoured brethren will pardon me for saying that I have no notion of telling our friends that they are to wait for the harvest till the judgment day. I speak soberly and in the fear of God, and say, Seek a harvest now [hear, hear]. The gratification that your souls are to receive from the development of the truth is of such a character that God, if you ask it in faith, will give it to you now. Let me present you with an illustration. There was a tall young man, head and shoulders above all the children in the school, who came in one night, while the teacher was catechising the children on the parable of the talents. The lad sat down and the question was asked him, "What is meant by doubling the talents?" He blushed and slunk away. "Cannot you answer the question?" No answer. The teacher then said, "Suppose your father were to purchase two pounds of tea, for which he paid 8s., and suppose he were to tie these two pounds of tea in a little cloth, and were to hang it over your back, (in Scotland they would call that a pack,) if when you come home on Saturday night you were to bring home 16s. in the place of 8s. would not that be doubling the pack?" "Yes," said the lad. "Well, that is the meaning of the parable of talents." The lad went away and took a variety of turns in the world. This Sabbath-school teacher had to visit the little town where he lived, and this then young man was introduced to him as an officer of a Christian church. God had blessed their pastor, and see what this doubling of the pack did. The young man stood up one church-meeting and said, "Our chapel is crowded; God has blessed the labours of our minister, and let me tell you a story about a pack." He repeated it, and then closed with a resolution to the following effect: That they should go to another part of the town, take their pastor, obtain a young one, build a large chapel, and see if they could not double the pack. The people said that it was an excellent thing, and they carried it out; the new chapel became filled as well as the old one, and they doubled the pack [cheers]. They went on and God blessed them. Some friends then started a Highland mission, and this young man again stood up at a church meeting. The people looked at him, thinking that he had some droll story to tell. He asked if he should again tell them about doubling the pack; and went on to say that £80 a year would support a good man as a missionary in the Highlands, but that it would take £15 more to pay the rent of the house. He proposed, therefore, that they should raise £95 per annum, have a missionary in the Highlands, and so double the pack [cheers]. They obtained the money [renewed cheers]. There was then a loud call for a mission to Jamaica in connexion with the Presbyterian Church. This young man prayed over the matter, stood up again at a church meeting, and said, "Brethren, God is blessing the labour of our pastor, sinners are converted, we have plenty of money for the purpose, let us have a missionary in Jamaica, it will cost £250." He carried that resolution; and the teacher who first instructed him was present on the day when the missionary was ordained for Jamaica [cheers]; and a venerable old man, the grandfather of the youth, preached from those blessed words, "Ethiopia shall soon stretch out her hands unto God." You are dropping immortal truths into the minds of these young friends: go on in your work. There is a cry coming down from heaven, and it is the voice of one you love, "Be faithful unto death, and I will give thee a crown of life" [loud cheers].

Mr. Jacob Stanley, President of the Wesleyan Conference, said: Sir, I have great pleasure in seconding the resolution; the adoption of which has been so well moved by my reverend friend on my left. I have known something of Sunday-schools for many years. I was myself a teacher in a Sunday-school as long ago as the year 1798, when such schools were quite in their infancy. At that time there were very few Sunday-schools existing in any part of the kingdom; there were only two, I believe, in the county of which I am a native. Sunday-schools were not then regarded with a favourable eye. Many feared that they would do far more harm than good. They fancied that giving education to the poor would derange the order of Providence; and they did not seem to feel the force of the words of Gray—

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

They had no idea of sweet flowers, or valuable gems, being found anywhere but among persons of their own class; for, though not professedly, we have in reality

been divided, like the Hindoos, into castes, and, at the period to which I refer, there was a sad fear that the lower caste would rise as high as, or perhaps higher than those immediately above them, and that everything would be thrown into confusion [hear, hear]. Sir, I am happy to say that though Sunday-schools were at that time so very scarce, they have since become very numerous; they are now to be found in all places, and among all denominations of Christians: Episcopalians, Presbyterians, Independents, Baptists, Methodists, can all speak of their Sunday-schools [hear, hear]. I remember that when Sunday-schools were yet in their infancy, they were only to be found in connexion with conventiclers [laughter]. Even amongst nonconformists the number of schools was very limited; though there were several nonconformist places of worship in my native town, not one of them had a Sunday-school, but that to which I was attached. However, they all caught the infection, and established Sunday-schools; and in many cases the Sunday-school movement made its way not only among the nonconformists, but also among the members of the Established Church. Some of those persons established Sunday-schools, I believe, from the purest motives, thinking, as we ourselves did, that they would benefit the rising generation. But a great many schools were established on the principle of self-defence and self-protection [hear, hear]. I am of opinion, sir—and I have lived now for some years in the world, and have, I hope, gone through it with my eyes open—I am of opinion that the different sections of the nonconformists by their example have not only introduced many Sunday-schools into the country, in connexion with the Established Church, but have also introduced hundreds and thousands of evening lectures and evening services, that being a time which within my remembrance was considered very uncanonical for the worship of God [hear, hear]. But, sir, whether Sunday-schools originated in a desire to profit the rising generation, or merely in the desire of those who formed them to protect themselves, and to persuade their people from the contagion of dissent; I rejoice that they do exist [hear, hear]. At the same time, I must observe that the value of such institutions depends very much upon the tuition which the children receive in them. If the Scriptures, the unsophisticated word of truth, be taught in these schools, then God will bless them. But if scriptural truth be diluted with superstition and error; if the traditions of men are placed on a level with the word of God—and they are not unfrequently placed above it—then I believe the instruction given will not ultimately be beneficial to the religion of the country [hear, hear]. I said that Sunday-schools were formerly very scarce. But whither do we now travel—to what city, to what town, I was going to say, to what hamlet—and not find Sunday-schools, scholars, and teachers [hear, hear]? We do not think that our religious establishment is anywhere complete unless we have a Sunday-school and a missionary society connected with it; and we, who are believers in the Trinity, have added another thing—namely, tract societies—to our several religious establishments [hear, hear]. These are institutions each of which God has greatly blessed. I was reminded, by the address of Mr. Fraser, of the good effects that I had known to result from Sunday-school instruction. He observed that there were ministers and missionaries who had received their first impressions in Sunday-schools. To this fact I, too, can bear testimony. I have known ministers, both in the Establishment and among the different denominations of Dissenters, and among ourselves—we do not exactly call ourselves Dissenters [laughter], we say that we are only Nonconformists, though I cannot help thinking that the two terms have pretty nearly the same import, for if I don't conform to a thing, I take it for granted that I dissent from it [laughter]—I have, I say, known men of genuine piety, of superior intellect, and of no ordinary gifts for the work of the ministry, who started in the Christian life from Sunday-schools [cheers]. I was very much struck with a passage in the Report, to which reference has already been made, and which it speaks of there being, within the narrow circle of five miles from the Post-office, about 10,000 Sunday-school teachers. Why, sir, can the world stand before such an army if all who compose it are faithful [hear]? The work in which they are engaged is very important; and I trust that the young people who enter upon it do so from principle; the work is very important, and I trust that they so feel its importance, that never go to a Sunday-school without devoutly and fervently imploring the Divine aid [hear, hear]. Our success, whether as teachers in Sunday-schools or as Christian ministers, depends upon that aid which the Divine Being has connected with the use of proper means. Paul planted, Apollos watered, and God gave the increase. In like manner, it is our work to plant, and our work to water, and, if we do this in the proper manner, God will give the increase. The very name of your Institution, "The Sunday-school Union," has great charms in it with me; for I have always felt a disposition to unite with Christians, whatever might be their pronunciation of Shibboleth [laughter], if I only felt satisfied that they were devoted to Christ, that they were believers in Christianity, and that they were labouring to promote, not their own honour, but the glory of Christ; wherever I have found such men, my heart has been united to them ["Hear, hear," and cheers]. An Evangelical Alliance, sir, is no new thing with me. It pleased God, in the early part of my ministry, to introduce me to the acquaintance of a very pious and excellent minister of the Baptist connexion. We became so friendly—for he, like myself, had the spirit of Evangelical union in his heart—that we even interchanged services—a thing which had never been known in that part of the country before. My people were alarmed; his people were alarmed. My people said, "That Baptist will have our minister under the water;" his people said, "Why Stanley will have our minister out of the water" [great laughter]. Why, sir, we agreed to differ on some points; we did not think them absolutely essential to salvation whilst we held the Head. There are many things, with regard to our bodies, which, though important, are not absolutely essential. It is of great importance to our comfort that we should not be blind; but it is not absolutely essential to life that we should have our sight; it is very important to our comfort, very much to be desired, that we should have the use of our limbs; but it is possible for the limbs to be cut off and the life to be not at all affected. So also in spiritual things; there is an amazing difference, in my opinion, between truth which is essential and truth which is important; there is important truth, and there is vital and essential truth, and all truth is not absolutely "necessary to salvation." [Some impatience was here manifested by a portion of the audience which was placed in the distant part of the room from the gallery on account of their inability to hear the speaker.] If you will only be quiet (said the speaker), I will make you hear [cheers]. I am very happy to find that schools and teachers are not confined to a circle of five miles from the Post-office, but are to be found in every part of the land; and not in our own land only, but also in other countries. France has been referred to. I confess that I have more hope of France than my reverend friend seems to entertain concerning it. There is at the present time, I believe, a considerable inquiry after truth, especially in the south of France [hear, hear]. It is true that the ardent population of France is, generally speaking, infidel, that is, the male population; and that the female population is, for the most part, superstitious. There is very little real religion in France at present. Still, from information which I have received, I am satisfied that a work is going on in that country, which, after a few years, will, I trust, issue in the renunciation of the doctrines of an apostate church, in the rejection of infidel principles, and in the adoption of Scriptural Christianity [cheers]. I am happy to find, too, that Sunday schools are not confined merely to Europe. They have got to Asia; and further, we know that they abound in America, and that they are also to be found in Africa. I received a letter only two days ago from a very distinguished missionary in Southern Africa, who informs me that there are very few, if any, of our missionary stations there which have not Sunday schools attached to them. When I heard the report read, I thought it furnished a happy illustration of our Lord's parables of the mustard seed and of the leaven. Small in its beginnings, the institution of Sunday schools originated, it is said, in the city of Gloucester. It is generally ascribed to Mr. Raikes, of honourable memory; but I believe it began, in reality, with a poor, but pious woman of that place, who wept over the ignorance and vices of the children of the place. Mr. Raikes, having been made acquainted with the fact, became the patron of the school which had been formed, and circulated information throughout the land, which excited in the friends of the rising generation a desire to establish schools upon his plan in different places. Sir, the little leaven has leavened a great part of the lump, and it will continue operating until the whole lump is leavened. We are told that Sunday schools have been established in India. Why, they are established in almost every place where there are missionary stations. You have them at Tonga; you have them in the Fejee islands among the cannibals; you have them in almost all parts of the world. [A voice: "Louder," and renewed symptoms of impatience.] I do not exactly understand what that means: if it mean that I should say nothing more about Sunday-schools, I will sit down [cries of "No, no," and a voice: We can't hear in the gallery]. Oh, I beg your pardon; there was a time, I believe, when I could be heard better [loud and general cheering]; but my lease is out—my three score years and ten have expired. Still, though my lease is out, my will to work for the great Master remains [immense applause]. And allow me to say that I shall feel great pleasure in leaving the world, whenever God shall call me out of it, in a much better state than it was in when I entered it [renewed cheering]. Sir, we live in wondrous times—oh, how different from the former [hear, hear]! We have sometimes been told that the former times were better than the present. There is not one word of truth in that statement [hear, hear]. The former times—why, what were they? We had no Bible Society in the former times; we had no missionary societies in the former times; we had no tract societies in the former times; we had no Sunday-school societies in the former times. Sir, the present times are incomparably superior to the former times. I am afraid that our friends in the gallery find it very difficult to hear me, or I should feel disposed to proceed. I know it is a very trying thing to the patience of people when they wish to hear and cannot. The only relief I have in my own mind in reference to this trial is, that it will have exercised patience [laughter], and patience is a Christian virtue [renewed laughter]. Perhaps it is possible, however, to exercise that virtue too much, and therefore I will retire, simply seconding the resolution [cheers].

The resolution was put and carried.

The collection was then made throughout the room; and, at the termination of it, the meeting sang the hymn commencing—

"Thy triumphs, Redeemer of men! we proclaim."

Mr. Andrew Reed, minister, of Norwich, in proposing the second resolution, spoke as follows: Mr. Chairman and Christian Friends, I consider it no slight honour to be permitted in two successive years to address you from this platform—an honour, which, however, I might have coveted it, I certainly could not myself have sought. At the earnest request, however, of the Committee, very kindly presented this day, I was compelled to yield my scruples, and, in deference to their judgment rather than to my own, to engage to do my best. I can only say that I will now endeavour to perform my promise, and for the future, I will not intrude myself your attention until I shall be asked again [laughter]. I am happy to know, that in thus appearing before you a second time, at the request of your Committee, I am obeying a Committee reposing in your confidence, and living in your affections. I rejoice at this circumstance, the more because of the position which I told to-day; and I do think that there is something in the aspect of this meeting, and in the subject which it brings under our attention, which might make the "lame man to leap as an hart, and the tongue of the dumb to sing." Our forefathers—our Druidical forefathers—to go back to a very distant antiquity—had a deity whom they called (it is rather a barbarous name) Ogneus. This deity was painted as a very old man, and from his mouth there went out to the vast multitude of hearers a chain of gold—extending to every ear—and the hearers seemed to listen as though they were unwilling to break that golden chain. Lucan, the Roman philosopher, when he saw this painting, asked a Druid in Rome to tell him the meaning of it. "That," said he, "is our Hercules in Britain (the god of strength rather than of eloquence); and our Hercules," he added, "is better than yours, for whilst yours can subdue the bodies ours can subdue the hearts of men." Now, sir, this hall might be dedicated to an Ogneus, or, still better, it might be dedicated unto him who "spake as never man spake," so that the people "wondered at the gracious words which proceeded out of his mouth." I am about to be succeeded, I understand, by a modern Ogneus, the Druidical Hercules of the present age [laughter]; and, therefore, without further allusion to one to whom allusion of any kind is unnecessary, I come at once to the resolution which I have been requested to propose. That resolution is as follows:—

That this meeting rejoices in the manifestations of a desire for union among Christians of various denominations, and that it approves the measures taken by the Committee to encourage the establishment, and efficient working, of local unions throughout the country, assured that such associations are calculated to excite a spirit of mutual love, and to extend and improve the Sunday-school system.

Now, Sir, in this resolution, embracing two points, I have no doubt we shall have the cordial acquiescence of the meeting. First, as regards union amongst Christians, whatever may be our opinion in reference to certain evangelical alliances—and there may, perhaps, in this large meeting, be some diversity of opinion on that subject—let me say that evangelical alliances are no new things, whilst such a platform as this exists [cheers]. What, I ask, is this but an evangelical alliance,—an evangelical alliance which has stood the test of time, and whose creed, if it have one, is unobjectionable? An evangelical alliance, this, whose efforts are turned practically to a subject of great importance, and which not merely waits to exhibit union, but is permitted to rejoice in the exercise and development of union! [hear, hear]. Sir, evangelical alliances are no new things, while such institutions as the Sunday-school Union, and the Bible Society, and other societies which I might mention, exist amongst us [cheers]. I rejoice most cordially in every effort to bring good men together, not so much that they may see "eye to eye," as that they may feel heart to heart [applause]; and I am persuaded that the more of eminent and vital piety there is in our churches, respectively, the more shall we see the divine lineaments, the image of God reflected from the character of our brethren, and we cannot help loving that image [cheers]. I wish, on this account, Sir, that the Bishop of Norwich had been present amongst you to-night [a voice on the platform, "So he is," followed by laughter]. I do heartily wish that we had here the Bishop of Norwich; permit me to say, with all respect, by courtesy so-called, and allow me also to say that that respect is unfeigned and deep [hear, hear]. It is pleasant to speak of the excellencies of friends when they are absent, as pleasant as it is to tell them of their failings to their face [laughter]. Now, as I am stationed in the diocese of that prelate, and am, therefore called sometimes both to say things and to do things which may not be agreeable to his feelings, and as he also is required to say and do things which may not be agreeable to mine [laughter]—it is exceedingly grateful and pleasant to stand here, and sincerely and honestly tell you, that I believe there is no man in England who is more right-hearted in matters of this philanthropic and Christian character, than is that prelate [cheers]. Sir, we have had one Stanley, a Jacob Stanley, a Wesleyan bishop, if I may so call him, this evening [laughter]; but there is another Stanley, an Edmund Stanley, and, though the name is not so familiar as the other to which I have referred, I hope we shall have him, too, amongst us next year. I am quite persuaded that he would be as much in his element on a little bench engaged in instructing children in a school—indeed, I have seen him in that position [cheers], as amongst the bench of bishops, sitting in etiquette and in state; aye, sir, as much at home on a platform like this, as in the crowded and courtly halls of royalty itself, or in the closet of the Queen [great cheers]. I rejoice exceedingly that we have such a chairman. You have heard him yourselves, and, therefore, he need not be spoken of more particularly [laughter, and cheers]. Sometimes we have, at these meetings, chairmen who seem like fish out of water [hear, hear]; there are a few unhappy convulsions at the beginning upon dry land [great laughter]; and they then sit down in the chair, and all is dead and cold during the remaining part of the meeting [hear, hear]. Now that is not the case with our dear friend, the present chairman. Having grown up in the very midst of Sunday-schools, from the very bosom of them and being at once an ornament to them, and a glorious specimen of their fruits, he stands amongst you, or rather sits, perfectly in his element [hear, hear]—obviously so [laughter], and we are equally in ours with him [cheers]; and, sir, as they have a reward for city magistrates, I think it would not be a bad thing for the Sunday-school Union to have, as its reward, a sort of passing the chair on these occasions; those who have passed the chair being ever afterwards exceedingly respectable in the eyes of all true friends of this Society [laughter]. The other point in this resolution has reference to the deputations which have visited so large a part of the country. I looked out for Norwich; but really it was like looking for a needle in a bottle of hay [laughter], so extensive have been the operations of the Committee during the past year. I was perfectly astonished at the statement. I am quite sure, too, of this, that if the visits elsewhere have been as productive of good as those made to Norwich, blessed indeed must be the sum total [cheers]. They found us, as far as union was concerned, comparatively speaking, asleep. I don't know that they have entirely awoke us yet, but I trust they have done a great deal. We were rather paralysed by this question—a very simple one, you will say—What is the use of a local Union? and I perfectly recollect a meeting which we

held, where the prevailing opinion was, that there was not much to be gained by it. But we have now learnt a different lesson, and I rejoice that our friends came amongst us to teach us this lesson—we have learnt that there is great value in the stronger helping the weaker, watching over and giving the right hand to them in their several localities. Though we may not need such efforts ourselves, yet there are others who require the broad shield of protection to be thrown over them. This is one great object of local unions: I need not detail to you any of the others. I do think, however, that all over the country the visits of these deputations must have been found exceedingly valuable. If reference may be made to Manchester, I would observe, that as in everything else that is good, so in this also, this town seems to have taken the lead. The grand Conference convoked there, which was a sort of Sunday-school parliament, rejoiced my heart; and I wish the report of the discussions which took place had been as much lengthened as many of the reports of meetings held in the metropolis; I am quite certain that a great amount of practical wisdom might have been culled from the proceedings. By the visit of the deputation to Norwich, we were led to feel more strongly than ever, that the main object of Sunday-school effort is the conversion of the children [cheers], and I do think that this needs to be held up continually to our fainting and unbelieving hearts. We are so apt to slip down—for I will call it down—to that which is philanthropic, to that which is secular and general, to that which others will appreciate as well as ourselves, that we often forget that one essential evangelical element, which, after all, is like the lock of Samson's strength,—if we love it, our spiritual energy is gone. The conversion of the children is, I repeat, the great object. You have looked around your class, I doubt not, and have considered the children as immortal souls, as prone to depravity, as needing an interest in the redemption which is through Christ, as needing regeneration through the Holy Spirit, and as docile, apt, and peculiarly accessible to the motives by which the Holy Spirit accomplishes that great change. Did you ever think what some of those children may turn out if they pass through your teaching unconverted? [hear, hear]. I remember hearing of a painter who had drawn a picture of innocence. He had taken for its type a beautiful smiling boy, kneeling on a stool in the act of praying near the lap of his mother,—health upon the cheek, freshness in the whole countenance, a fearless glance of the eye, love of his mother, and something beyond; everything, in short, indicating that which the painter wished to describe, the simple freshness and joy of innocence. Now it so happened that the artist wanted a fellow to this painting. He wanted a picture of guilt, and for a long time he sought in vain that which should convey its full purport and wretchedness. At length some friend told him that in a prison not far off, he might find the object that he desired. He went there. He entered a cold dungeon. A few rays of light streaming through a grated window, revealed to him a wretched object on the floor broken down with crime and sensualtity; the cheeks, hollowed by disease and misery; the eye, lustreless and averted from every spectator (it was the aversion of shame); and everything indicating the deepest distress. There the artist had a picture of guilt. He painted it; and when he had done this, he thought he would place the two pictures side by side in the dungeon, that he might see the effect of the contrast. He did so; and no sooner had he placed the pictures there, than that poor wretched creature clasped his hands together and began to weep bitterly. "It is my mother!" he exclaimed. It was the same individual. The picture of innocence, and the picture of wretchedness, depravity, and guilt, was actually the very same person in different stages of life. Oh, should you ever meet one of your dear little charges in some miserable hovel or dungeon, exhibiting the very reverse of his present smiling joyousness and innocence, how will you look back, and regret that at the time when he was under your care you did not strive more earnestly, and were not permitted more successfully to minister to him the blessed tidings of salvation [hear, hear]. I remember very well that Moffatt tells of a chief, to whose breast fear was a stranger, and who had been in many battles and had slain many enemies. A missionary came to him one day and talked to him (he became one of his congregation), about the great doctrines of judgment and of resurrection, which made Felix tremble. The chief trembled also; and, striking his spear into the ground, with tremulous accents he said, "And shall I meet the enemies that I have killed in that day of judgment?" The missionary told him that he would, and his consternation was deep and long. There are some persons who, as it seems to me, have reason to fear, not only to meet their enemies, but even to meet their friends, in the day of judgment. Oh, have none of us reason to fear, lest we should there, at the left hand of the judge, see some of our dear relatives to whom we never spake of the things that make for their everlasting peace; and some, perhaps, of those children whom we are now professing to instruct, but for whose spiritual welfare we have not been sufficiently solicitous? All these things, brethren, should make you feel, when you enter the class and receive children under your instruction, that the great object to which your faith and effort should be constantly directed, is nothing less than their conversion. I know not why we should not cherish more faith on this subject. I know not why parents should not cherish more faith. If we expected that God would answer our prayer, and would bless our efforts for the conversion of children, doubtless that result would more frequently gladden our hearts. And so, also, I do think that every teacher should, from his very first entrance upon the work of teaching a class, set out with the expectation that, by the blessing of God on the use of means, those children should not part from him until he were able to say, with a thankful heart, "I believe that they are Christ's." If this were the state of feeling in the hearts of teachers, I have no doubt that our Sunday schools would present a much more productive aspect, and that we should realise from them a far larger harvest than we do at present. This is a glorious institution; out of weakness cometh strength; "out of the mouth of babes and sucklings God hath perfected praise;" and this is most obvious in the success which He has granted to the Sunday-school Union. What has been done? One thing that has been accomplished seems to me to be this. The notion entertained by society, and even by religious people, that young children are not susceptible of religious instruction, and especially not susceptiblo of the great change which is connected with such instructions, that notion has been removed by Sabbath-schools. At our most interesting breakfast-meeting this morning, a friend from Holland said that in that country there is, even at the present day, doubt and difficulty on this subject, and that children under twelve years of age are seldom considered, by Dutch parents, old enough to receive religious instruction. Now, I apprehend that if we could go back to the time when Sabbath-schools were first started, we should find that, in this respect, England was at that time what Holland is now. This, however, has been altered [cheers]. Baxter, long ago, told us that we were beginning at the wrong end; that if we looked, not less to the adults, but more to the children, around us, there would be less necessity for the pastor and the people to go weeping and heavy-hearted after the sin-burdened adult in the midst of the engrossing anxieties of life. What chance has the church of Christ of, comparatively, doing any good then? [hear, hear]. Do you want a time when those whom you instruct shall be free to listen, a time when the world has not obtained possession of their hearts, when they have not got accustomed to the lessons of worldly policy, and when they are not eagerly devoted to worldly pursuits? You have such a time. That time is childhood; improve it while it lasts, and you may expect good results. That is a time when the world is as yet comparatively unknown, when its charms and its delusions are like the toys of the nursery, and when the mind is capable of removing almost any form of impression. That is the best time, but it is a time which the church has, comparatively, let slip;—she is, however, awaking to a sense of her mistake, and you, above all, are the pioneers to a more glorious state of things [loud cheers]. Then look at what has been done in our day schools. Our Chairman has spoken to this, but there is another point of view in which I would dwell upon it. I hold that, but for our Sabbath schools, our liberties would be destroyed. England has one bright gem that is possessed by no other nation in the world. I might refer to France, Prussia, and other nations—but why should I go over the long list? They are all under the power of government interference. This is also the case in Scotland and Ireland; and there is, at this moment, an indication of it in the principality of Wales. England is the last left; and every eye is settling upon her, watching for her halting. I firmly, for one, believe that she will maintain this precious liberty; and that, instead of other nations being in the vanguard, and we in the rear, the tables will soon be turned, and it will be found that we are far ahead, and they are far, far behind [cheers]. I look to the Sabbath schools, and to Sabbath-school teachers in this country, to preserve this inheritance, and I can look to none other [cheers]. They have already put forth their mighty energy and defeated one attempt; let them be watchful in respect to others [cheers]. Whatever other classes of the community may appear interested in reference to government education, be assured that the Sabbath-school teacher at least has reason to view it with extreme jealousy. Once get paid teachers for the day-schools throughout the week in the power of Government, and where will be your power of retaining the children on the Sabbath-day? Watch, read, think, mark the signs of the times, and watch you still. With reference to education, how much has it been improved by Sabbath-schools both in its methods and its objects! If there is any hope in this day that the cross of the Lord Jesus Christ shall be planted as it were in the day-schools, and secular education shall lose its distinctive exclusive secularity, and become imbued fully with the spirit of vital piety, that hope rests upon the Sabbath-schools [hear, hear]. Much has been done in this respect, and great improvement has already been effected, but there needs much more. Churches that had existed, comparatively speaking, for personal comfort, mere indoctrinations of each other's minds by controversy and the study of nice points in disputing Scripture, have by the Sabbath-school system been turned upside down and made working churches [laughter and cheers]. Sabbath-school teachers are a kind of staff to every minister, and they are not the less stay and basis to every religious congregation [cheers]. The reading of our people has been improved, the library of the Sunday-school teacher has become by degrees expanded to the library for the congregation. I remember very well one of my young teachers coming to me and saying, "Sir, it is not with me as it was in former days. I have lost my interest in the class. I am afraid the children have lost it too." I remarked, "That is a sad thing;" and inquired whether she prepared for her class as regularly as she used to do. She replied, that she certainly had not done so lately; that she had been looking within, to see whether there was any defect in her piety; that she had been speculating upon a vast number of reasons. I said to her, "Go back and prepare diligently, Sabbath after Sabbath, and your interest will return. What you want is not so much pious zeal, as reading, thinking, and getting material which mind alone can relish and imbibe" [cheers]. While in Wales, to my surprise, at the close of the Sabbath-day services, the minister of the congregation announced to the whole church, that he was about to form them into a school, and to catechise them. Some of us would think this a matter of delicacy, but he did not: his heart was above that false feeling. Zeal for his Master made him preach—no other motive; and that zeal came out right true in this case. The congregation were gathered together, and among them the deacons and elders. They were questioned upon the heads, divisions, thoughts, and illustrations of the sermons, and on the whole bearing and spirit of that day's exercises. I do wish that our English congregations could be brought to this state. I think we want schooling for the adults; or, rather, I will not call it schooling, for I think it would be a good thing if we could get rid of some parts of the term in Sunday-schools. We do want more drilling; and I saw it there with an interest that I had never participated in elsewhere. That may be considered as a result of Sunday-school effort. The effort to instruct children makes the teacher child-like in disposition. You have improved ministers, and I hope the time is far distant when ministers will be insensible to their obligations, and hesitate to acknowledge their deficiencies [hear, hear]. I believe that the pulpit has been materially improved through Sabbath-school teachers. Many of our best ministers first began to teach the gospel in our Sabbath-schools, and they have never lost the power of analysis they there acquired; their grasp of the subject has made them equally intelligible to the young and acceptable to the old [cheers]. Ministers have become more simple and evangelical. You have relieved us from the controversy with which the pulpit was burdened; you have taught simple truth, and the people appreciate it. Many of those points on which long episodes were formerly introduced are now comparatively needless. In short, there has been a tendency among ministers, I hope, to come nearer to the mind of Christ; for who, of all teachers and ministers, could have been more thoroughly understood than Christ himself? There is not a parable—scarcely a philosophic statement (and there is deep and rich philosophy)—there is scarcely an enunciation which would not be equally comprehensible to the child as to Peter and to Paul. To come to our Societies; you have reared up a vast number of supports and buttresses to a valuable edifice. There was a time when it was thought that children were very little—*infra dignitatem* [laughter], and their support could not be asked or solicited by their grave seniors. That time has passed, and they have begun to find that such things as missionary ships, as juvenile offerings, are acceptable at Christmas; and they do not fall very far short of the contribution of the adult population [cheers]. I would have you exercise manly caution in this respect. I would have you exercise a kindly spirit; to assist in every effort in which you can conscientiously co-operate; but I would have you look carefully to every such claim, lest, peradventure, the Sabbath-school should be made too much an apparent scene of extortion, lest these claims should multiply too much, and the interest of our schools should seem to become a money matter, a pecuniary piece of interest. Sabbath-schools have raised a band of missionary agents for the Society, such as it never could have had without them. I am reminded of the appeal that has been made, that the Missionary Society wants agents. There are many young men here, and I know not what you are doing to serve your Master. I know not in what sphere you find a scope for your zeal, but there is plenty among the perishing heathen. Perhaps there is some young man to whom Mammon is now whispering and saying, "You shall have hoards of wealth, you shall rise in your business or profession; listen not to such appeals as are now made to you to leave these and to go abroad." There is another voice at the other ear; it is the appeal of sadness, listen to it, "Come over and help us." It may be, there is pleasure, the voice charming never so wisely. It may be that ambition speaks to you, and says, "Aspire to higher scenes, seek glorious stages of advancement in the world; many have risen from your ranks to elevation, and all may rise to it. "Come over and help us, the miserable and perishing—come over and help us!" It is a nobler path of advancement—a path that angels would covet—a path that, in heaven, will seem the brightest. "Come over and help us!" Is there not the voice of Christ saying, "Go ye into all the world, and preach the gospel to every creature"? Is there no young man who will say, "Here am I, send me" [hear, hear]? I will conclude with one single reference. There may be some young man or other here whose heart responds not to that appeal, nor to any appeal of a religious nature—who, despite all his religious advantages, has gone in the broad path. Let me speak to such an one, by giving a simple illustration which I remember to have read in the works of Madame Guizot. On a New-year's eve, in the south of France, she says, there might have been seen a man leaning against a cottage window. It was the home of his childhood, and he had come back to revisit the scene. It was now desolate. His feelings were altered since the days of his youth. He remembered well the time when his father, his venerable father, had placed before him the entrance of the two ways which lead through life—the one to happiness and peace; the other to crime, and ultimately to wretchedness. He had chosen the latter—he had debased his character and violated the dictates of his conscience. His energies were gone—he was a wasted object—he had descended the first sixty rounds of that ladder whose foot is in the grave. He felt it bitterly, and, looking up to heaven, he exclaimed, "Oh, beloved father, oh, innocent youth, return to me!" But they did not return. He looked across the marsh, and saw the meteor rising for a moment, and then vanish. "Such," said he, "was I in the days of my folly." He looked up to heaven, the shooting-star struck his eye—"Such am I now," was his reflection. "Oh, innocent youth, return to me." Just then, the village-bells chiming, for it was the Sabbath eve, met his ear, and reminded him of evenings spent at home, the counsel given and rejected, the prayers uttered, the friends he had met, many of whom were then scattered to and fro on the world, sowing the seeds of usefulness in many of the lands under heaven. He could not venture to look more to that heaven where his father was; but bending to the ground he exclaimed, "Oh, beloved father, and innocent youth, return to me." And they did return. It was a dream, a reverie, a new year's evening-reverie sent by Providence. His father was alive; and the only thing true about the dream was his vanity and folly in choosing the way of sin, despite of his conscience. Then, in return, he fell upon his knees to thank God, seeking grace to improve and make a better use of them than he had. Young men, I say to you, consider your present position. Return, return, lest the time should come that you also shall look up into heaven, and down upon the earth, in deep despair, and shall say, "Oh, happy youth, return to me;" but it shall return no more [loud cheering].

Mr. Watson then announced, that it was intended that Dr. Campbell should second the resolution; but

the Dr. feared that his voice would not be heard. He, therefore, called upon the meeting to see if *they* could exercise their influence in inducing him to attempt to address them. For a few moments the Dr. hesitated; but in response to loud and long continued cheering,

Dr. Campbell rose and said: Such is the state of my voice just now, that I am sure I shall not be heard by half the assembly, and, therefore, it were preposterous for me, especially at this hour, to make an experiment upon the subject. I came in the capacity of an observer, that I might just look at you, think about you, and delight myself with the spectacle of such a multitude, engaged in the work to which you are devoted. That was my motive; my end is gained, and I have seen enough to gladden, and to fill my heart with holy joy [cheers]. I shall return to my home, blessing God that the work is still advancing. Jacob Stanley has said,—and he is too great a man to call him by any other name than Jacob [cheers]—he has said, that he will leave the world when the Master calls, rejoicing at the vast step in the march of the world's improvement, that has been made since he was born. I join in the same felicity, and likewise concur in all that he has said of this Union. I rejoice in all union which provides for liberty of speech; but I have no sympathy with a union which commences by gagging me [laughter and cheers]. Now in the beautiful, the simple, the appropriate, the elegant Report read to-night, this point was declared exactly as I wished to hear it. Here is a union, and, let me add, an alliance—an alliance from which I expect more real good than from any alliance that a combination of the greatest, best, wisest, most godly, and patriotic men can form. We live in very serious times; Puseyism, Popery, two names for the same thing [hear, hear] prevail. Jacob Stanley said that he was wont to look upon a certain institution as a bulwark against Popery; but he said he had lived to discover that it was a drawbridge for Popery to pass over [cheers]. Now against that drawbridge, and of the march of the army into the citadel of true Protestant Christianity, Scripture protests. Now I behold a certain institution, towards which my conscience bears me witness, whether you will believe it or not, that I cherish most perfect good will; but I behold in this meeting a something in which I place an infinitely greater confidence. I am told of two great things, which are intended to be achieved by the former confederacy, to which I have referred. One is to establish Sabbath observance, another to repress Puseyism, or, at least, to repel Popery—both very good objects; but the question of adaptation is another thing. Mention has been made of London, with its "ten thousand teachers" and "one hundred thousand Sunday-school children;" but, I believe, our teachers throughout England form somewhere about two hundred thousand, and our Sunday-school children, between two and three millions. Now that man is not remarkable for his vision, who does not here see a stupendous Alliance to promote Sabbath observance; and that man is not remarkable for his penetration, who does not here see an inconceivably powerful alliance for the repulsion of Popery, such an alliance as is nowhere else to be found [cheers]. You, sir, gave us a real Sunday-school speech, and I very much sympathise with Mr. Reed's notion—indeed, I would even go a little further in regard to "passing the chair." I would have no man in your position, who has not been bred a Sunday-school teacher [cheers]. One of the greatest Greeks had written over the portico which led to his mansion—"Let no man enter here who has not studied geometry" [laughter]. I would write on this beautiful chair [pointing to it], "Let no man sit here who has not sat on the bench, first as a scholar, then as a teacher" [loud cheering]. We have had no nonsense to-night from the chair; it has been all to the point; we have had no hollow compliments, no random talk, such as marks men unacquainted with the work. You spoke as a man who had been taught by experience [cheers]. A great deal is said about the tact and cleverness of you Manchester men [laughter], and I know it is said truly; but you lost a capital hit to-night, you have left it for me [laughter]. You could have told us of one of the greatest works our age has seen—the diffusion of the Word of God in Manchester by hundreds and thousands, and tens of thousands more—a work mainly effected by the instrumentality of Sunday-school teachers, and by the children in the Sunday schools [cheers]. It was but the other day that Mr. Roper publicly attested that, in Bristol, with the rapidity of a rocket ascending in the air, ten thousand copies of the heavenly volume were, chiefly by the instrumentality of Sabbath scholars, circulated through that city. Are Popish priests spreading? Sunday-schools are multiplying [cheers]. If there are men fond of the confessional, there are men also fond of the Scripture [cheers]. I do hate Puseyism; I do abominate Popery; but if I said I fear them, I should not exactly speak the truth [hear, hear]. I do not fear them; and you, dear young people, do not fear them [cheers]. "The Bible, and the Bible alone," you know was Chillingworth's motto; and it is "the religion of Protestants." When I abstract my mind from external objects, and, by a very slight effort of fancy, ascend into the air, and cast my eye over the length and breadth of this our native land, on the Lord's-day, and look at those gathered clusters, at that mighty, intellectual, moral, and spiritual movement which is then going on, I cannot but thank God, take courage, and defy antichrist [cheers]. One word more. I should like the statistics of this glorious assembly [hear, hear]. That is a hard word, my young boys and girls, and I will tell you what I mean by it. I should like to know how many of this mighty mass are converted to God [hear, hear]. It is, I think, not saying too much, to say that a large proportion are so converted [hear, hear]. I should like next to know how many, having acknowledged belief with the heart, have confessed with the mouth unto salvation, offering themselves to the church [hear, hear]. I believe you would find a large body of them [hear, hear]. But again: I should like to know how many there are of this multitude who are hopefully impressed; how many there are who are really decided in their hearts, but who have not yet professed; and how many there are who have professed, and declared themselves on the Lord's side, and been received into the Church [hear, hear]. And all, all—I should like to know how many have been first pointed to the Lamb of God, in our schools. I have no hesitation, after a long pastorship over a large community, in expressing a belief that the immense majority, approaching very far perhaps towards a totality, have been first impressed, not in the pulpit, but in the school [hear, hear]. It is impossible, under circumstances of this kind, to over-estimate this species of agency. If it be so, that the Sunday-school has very mainly made this mass of young people now before us what it is, and if they are now engaged in making others what they are themselves; I have only to ask you to conceive what will be the condition of this our native land, when this mighty multitude shall form a fair representation of the intellectual, moral, and social state of the young men and women of England [hear, hear]. Will that day ever come? Yes, as sure as this day has come [cheers]; and hence I would say, rejoice in the work in which you are engaged! Go to it with gladsome hearts, blessing God that you live in such a land, and in such an age. I conclude by cordially seconding the resolution, and in reference to it, say, with my whole heart, Union for ever [immense cheering].

William Jones, Esq., then rose and said: I was applied to a short time since to lend Dr. Campbell my voice [laughter], but after having undertaken that most onerous duty, it was discovered that it had returned to him [cheers]. I was then requested to follow him and propose the last resolution. After what we have now heard, I wonder what Dr. Campbell's voice must be when it is full and flowing; and yet I need not wonder, because I understand, that it is so great and powerful that he speaks to five hundred thousand persons on the first day of every month [laughter and cheers]. I am quite sure, therefore, that I undertook a work of supererogation when I promised to represent him. I have to present to you a resolution, appointing the officers and committee for the ensuing year; one of the dryest resolutions that can be placed in the hands of a speaker. I had prepared a few thoughts upon the union, but Dr. Campbell has taken up that topic. I would say with him, after twenty-five years' experience in a kindred institution, "Union for ever" [cheers]. If the work of Sunday-schools be as important as it has been represented—and I am sure we shall all admit that it is—is it not very desirable that there should be co-operation? I sometimes find, in different country places, one disadvantage connected with popularity, and that is, that, just in proportion as a minister is a popular man, he is unable to visit the Sunday-schools connected with his own place. He is so frequently called from home that his school loses all the advantages that would stand connected with his counsel and advice. I am quite sure that in the school the minister would frequently gather some of the most important topics on which to address the people committed to his care. Mr. Reed has said that sometimes the preacher is taught by the Sunday-scholar, and I remember an instance of the kind. That venerable man, Mr. Hunt, who once preached in Southwark, was discoursing one Sunday morning upon the great and glorious subject of the deity of Christ. During the time he was preaching, he happened to say, "Who can explain to me the great mystery of godliness?" The venerable man, three times in succession, repeated the question. There was a little boy in the Dock Head Sunday-school, who looked round perfectly astonished that no gentleman could answer the question [laughter]; for as it had been three times repeated, he thought that an answer was required. He rose up in the gallery, and with his little monotonous voice, exclaimed: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The old man raised his hands, and said, "A minister of eighty has, this morning, been taught by a Sunday-school child" [loud cheers]. If the work of conversion be the great work to which you are to attend, may I, for a moment, touch upon that point. I am sure my friend on the platform will agree with me, that if we wish to be the means of converting children, we must make them feel that we are their kindest and best friends. I do not believe that the man who hid the cane up his sleeve would ever have been the means of converting a child, had he continued that kind of instrumentality. Just notice one or two facts. In one of our fragment schools—which, since they have obtained noble patronage, are now called ragged-schools—a young teacher struck a poor, wretched boy without shoes or stockings, a severe blow on the head. The boy turned round, and was about to return the compliment. I went and caught hold of the boy, and said, "You must not fight." I looked at the teacher, and only looked at him, for I was afraid that by speaking I should lower his authority. But the little fellow's temper was not quite subdued, and the moment I spoke he took hold of me by my coat, pulled me over the form, and I fell among the children [laughter]. I must confess that, when I rose, I felt a little humbled at the idea of being thus overthrown by that little urchin, but I was sure it would not do to be angry. I took him aside and talked to him, and kindness in a few minutes humbled him. If you want to be useful to these poor degraded children, the cane will do no good, but you must accomplish your point by Christian kindness. The governor of the Reformatory in the Isle of Wight told me that there came into that prison a boy that had been convicted fifteen times, and as often committed to jail. He found that

> "Law and terrors did but harden,
> All the while they worked alone."

The governor remarked—"When he came to my room I said, 'My boy, I am your friend from this moment. I take you to the chaplain, and he will be your friend;' and together they prayed for that boy's conversion. He never displayed, during the two years he was in confinement, the slightest opposition to the will of the governor, who had thus acted kindly towards him. See what kindness can do! The time of his imprisonment was over, and the governor told him that he had no longer power to keep him, that the doors were open. The boy stood at the door from morning to night, and said, "Let me entreat you to keep me in prison." So great had been the power of Christian kindness over him [cheers]. I will mention another case, relating to a poor girl in a ragged school; and I trust that it will not be thought improper to refer to myself in corroboration of a fact. When I went to visit that poor girl, the neighbourhood in which she lived was so thoroughly bad, that it was imprudent to go without a friend. That girl, however, was one of the first-fruits of Christian kindness in the ragged school. She joined the church of Christ, and, under deep affliction, was taken to one of the hospitals. On her leaving it, the sister of the ward remarked to a friend, "I am sorry that Mary is going to leave us." On inquiring the reason, she replied, "When the ward door was shut at night, and no one permitted to come in, Mary read the Bible, and then knelt down and commended us all to the goodness of God. She went to every dying person, and tried to point them to Christ as the only Saviour." There have been girls in the school who, when they first entered, would put one arm round your neck, and then, with the other hand, have abstracted a coin from your pocket; and yet they have been reclaimed [hear, hear]. We sometimes find Sunday-schools the means of uniting the rich and the poor most delightfully together. I was once in a northern county, where it was my privilege to abide a short time with a gentleman having large property there. He said on the Saturday, "We always breakfast rather early on the Sunday morning, because the whole family go to the Sunday-school." At nine o'clock we started through the park, at the end of which a beautiful school had been erected by the 'squire, in which about 300 children were collected together [cheers]. Who was the superintendent? The 'squire of the estate adjoining [hear, hear]. Who was the teacher of the Bible class? The 'squire's butler. Who was the teacher of the Testament class? The 'squire's valet. All the men-servants had their classes [hear, hear, and cheers]. I inquired of one of the young ladies, who had the girls' Bible class? I saw the tear flow while she said, "Dear nurse, who has trained us all up" [cheers]. The lady of the family was in an adjoining room with a select class, consisting of children too old for the general classes of a Sunday-school. The Spirit of God has descended on the children, and, from the kindness of those who have been placed over them, some have been brought to the saving knowledge of the Lord Jesus Christ. Allow me to say to teachers, Pay the greatest possible attention to the most unkind children with whom you happen to meet in your schools. Sometimes it happens that, from these degraded ones, there rise up the future ministers and missionaries of the church [hear, hear]. I knew a boy who was the most troublesome a teacher ever met with. If ever perpetual motion was found out, it was in him. He was always willing to do that which you did not wish him to do, and unwilling to do that which he was required to do. Yet I have heard that boy, whom scarcely any one could tame, stand up before two thousand people in the public congregation, and, as one of our useful ministers, preach the unsearchable riches of Christ [cheers]. Sometimes we see the wonderful grace of God displayed, not only in calling the vilest of our children into the fellowship of the church, but to become the future teachers of the everlasting gospel [cheers].

John Brown, Esq., in seconding the resolution, said: Something has been said to-night about making the people hear in the gallery. Now, I consider that the position which I am called to occupy, if you look at the clock, is the very worst period of the evening for making the people hear in the gallery, because you see there are a number of persons moving; but if I tell those persons what the Secretary told me, perhaps they will sit down for a few minutes. I resisted attempting to make a speech, and he said, "You really must; but then you must not speak long, you must speak short" [cheers]. I know it is sometimes a very difficult thing to pay good attention even to great authorities, although they may be Secretaries of the Sunday-school Union [laughter]. However, I will make one promise, I will endeavour to be obedient—I will try to be short. I came to this meeting, like Dr. Campbell, to be a hearer. Under some such impressions as these, I came to renew the freshness of those feelings which I enjoyed for twenty-one years in uninterrupted and successive teaching in a Sunday-school [cheers]. I said, I will go down and see the labourers in that cause which I love; and I consider with you, sir, that of all the sights which this metropolis can present to the benevolent and pious eye, there is nothing like the meeting of the Sunday-school Union [cheers]. I will tell you why,—it is the consecration of the pious youth of our metropolis to the service of the ignorant, and those that are out of the way. And permit me just to refer to the Report for the purpose of calling your attention to a fact or two, that we may talk soberly while we rejoice. Now, I entirely sympathise with the feeling which enkindles at the idea of there being 10,000 teachers and 100,000 children within five miles of the post-office. But I remember that within that circle there are two and a half millions of inhabitants, and how many more thousand children are there in that very circle, perishing for lack of knowledge, and who, at the present moment, are making a powerful appeal to Sunday-school teachers to redouble their exertions, to labour on in the cause of communicating pious instruction, more especially to the youth of the present day. We have every motive to present in the prosecution of the object. One friend said to me, when I rose, Tell them an anecdote. If I had such a pocket full of them as my friend Mr. Jones, I might entertain you for a long while [laughter]. But I have one Sunday-school fact which I have told before, but, perhaps, not one hundred persons out of this vast assembly ever heard of it; and as I have never spoken in Exeter-hall before, and may never speak here again, let me tell you this anecdote for the encouragement of every Sunday-school teacher now labouring in the cause of youthful instruction. In the days to which I am referring, when I only thought the week too long, and the Sabbath too short, when I was anxious for the return of its labours, we used to send out persons on the Sabbath morning, to see if they could find truant players, and children that should have gone to school, that they might bring them into it. We generally sent them two together. On one occasion the teachers found two boys in the street; they asked

them, "Do you go to the Sunday-school?" They said "No;" "Would you go?" To this they made some indifferent reply, but at length consented that the teachers should ask their parents. They followed these boys home; and when I tell you the home in which these boys lived, you will at once see the focus of vice into which they were drawn, and the scenes that presented themselves to the eye on the Sabbath day. Their home was a pigeon shop. Do you know what a pigeon shop is, in some of the worst haunts, on the Sabbath day? It is the convention and congregation of everything bad, the vilest of the vile, in defiance of the laws of God and man. There these boys had lived. In that pigeon shop they drew their breath, and were contaminated every hour of their existence by the foul scenes that presented itself to the eye. You will naturally suppose how unlikely they appeared to profit by Sunday-school instruction. To our Sunday-school they came. The eldest proved a tractable lad. The youngest was as unruly as any one that ever tripped my friend over the form [laughter]. He was the perpetual motion of our school; and the worse perpetual motion, for it was constantly in the direction of disorder, and it was with difficulty that, with the restraints of the school, he was kept under instruction. After some time, he left us. The older brother remained, and grew in attachment to the school. There he became assistant-teacher; afterwards was received in full orders—if you will allow the expression [laughter]—and full fellowship, and there he discharged the duties of a laborious Sunday-school teacher, manifesting talent of no ordinary description. He joined an Independent church. That church discovered his talent—not he for himself, as some ministers do in the present day [laughter and cheers]. The church discovered his talent, and called upon him to exercise it by going out into the villages, and preaching the unsearchable riches of Christ. He was taken by the London Itinerant Society, and employed a considerable time in that capacity. He was afterwards invited to take a pastoral charge in the South of England, and there he laboured among a congregation of four hundred persons every Sabbath-day, preaching four or five nights in the week in the surrounding villages [cheers]. It is only about six weeks ago I was reading the account of a visit paid by a deputation from the Tract Society to the neighbourhood. Although the event of which I have been speaking occurred twenty or thirty years ago, I saw in those records the name of that old pigeon-shop boy who, I doubt not, was associated with Mr. Jones. Now I have circulated this fact for the encouragement of you who are engaging in the work, and in order to show, that though the appearances may be most unfavourable, and there may seem but little prospect of fruit, yet your labour will not be in vain in the Lord. Let me refer to one other fact. I have been told it by an authority on this platform. I mention it that it may have full effect upon you, to show the result of increased labour. Not only have we, within five miles of the Post-office, all the ordinary accession to the population, but the actual increase of this helpless mass of immortality is going on, within that space, to the extent of upwards of 60,000 a year. Why, we must have schools more abundant, teachers more abundant. We must enlist fresh labourers in this cause. May they all be labourers of compassion and love! I will tell you how I hate the sticks [hear, hear]. As I have told you one anecdote to encourage you, I will tell you another for your admonition. When I was a Sunday-school teacher, I remember seeing the lords of creation walk along the streets on the Sabbath-day to chapel, every one with a long cane; and when they got to the chapel it was slap and squall, slap and squall, during the whole period of the service [laughter]. Some of you will remember the old quarterly meetings that used to be held at Silver-street. I remember a teacher at one of those meetings telling a tale about the sticks. There was a gentleman who was fond of these cudgels [laughter]. He took them to chapel, and exercised them there. He was fond of having an extra long one, that, if there was a boy at an inconvenient distance, he might reach him as identically and pointedly as he might desire. His eye was always keen: what would be the use of this staff of office if he could not employ it [laughter]? He saw a boy one day at a long distance, that was transgressing, and he became very fidgety till he had exercised his commission with the staff. His patience was tried till he could hold out no longer, and he started up with his long stick, fully bent on the object of reaching the boy, but fell over the seat; and I say, as some not in the literary circles sometimes ejaculate, "Sarve him right" [laughter and cheers]. This has been a most delightful meeting; and, before we separate, let me refer you to the speech of Mr. Frazer. Keep the spirit of that speech in your minds—let it sink into your hearts—go to the work under its impression, and this meeting will not have been held in vain [cheers].

The resolution was then put and carried unanimously.

Mr. Watson moved, and Mr. W. Groser seconded, a vote of thanks to the Chairman, which was put and carried by acclamation.

The Chairman rose and said: This has, I assure you, been to me a most happy night. Never did I sit to preside at any meeting with as great pleasure as I have sat here this evening [cheers]. I cordially return to you my sincere thanks for the opportunity you have given me of meeting you in connexion with this Union. I will not detain you more than a moment or two; but suffer me to observe, that you have already performed a great work, that your achievements in this department of Christian labour are subjects of grateful history; but unless I mistake the signs of the times, unless I mistake the character and purpose of those who are guiding and directing this institution, I think I see that there is yet another and brighter page to be inscribed on your annals—one that shall record your still-increasing efforts, and your wise, your enlarged and growing success [cheers]. There is much yet remains unaccomplished—many are the fields of usefulness that are continually presenting themselves to your view. The scene of your labours is growing larger and larger, and still it will continue to expand. The everlasting destiny of thousands is suspended on your pious labours; but be not discouraged. Many are the conquests you have already gained over prejudice and pride, over infidelity and ignorance; and there are yet in store for you, and as a reward of your faithful efforts, still augmenting triumphs over the powers of darkness, and whatever shall oppose itself to the spread of knowledge and truth [cheers]. Be it yours, then, to press on in this glorious work, never doubting, even for a single moment, either the value or the success of your God-like enterprise. I cordially thank you [loud cheers].

The proceedings were then closed by singing; and the meeting separated.

RELIGIOUS TRACT SOCIETY.

The Forty-seventh Anniversary of this institution was held at Exeter Hall on Friday evening, the 8th inst., and was numerously attended. Sir E. N. Buxton, Bart., took the chair.

The proceedings having been commenced by Mr. Monro imploring the Divine presence,

The Chairman rose and said, that he could assure the meeting that it gave him sincere pleasure thus prominently to come forward in connexion with this Society, and to express the hearty approbation and regard which he felt for it. The preceding year had been a prosperous one. The Society had distributed nearly 20,000,000 of publications of various kinds, and its subscriptions had been larger than in any preceding year [cheers]. It was unnecessary to detain the assembly by speaking of the principles upon which the Society had been formed. Its great principle was that of union [cheers]. The City Mission exemplified by men what this Society exemplified by publications. While they honestly and truly differed upon some points, they could combine to make a common attack upon the great enemy of the human race. No one who saw the effect that the Society produced could fail to feel that it fulfilled all that its warmest friends could desire. Whether they looked at home or abroad, extended their observations to China, or looked into the depths of St. Giles; whether they asked a country clergyman, or a visitor in a populous town,—all tended to show that they could not carry on their Christian exertion without the publications received from this Society. It was in vain to go through the various fields in which the usefulness of the Society was found. He might, however, refer to one institution—the London City Mission. That Society had distributed 600,000 tracts during the past year, and many instances of usefulness had been the result. He would repeat one anecdote. A poor soldier who had been engaged in many actions, and had seen his comrades falling around him, was permitted by Divine Providence to return home, and afterwards his wife and three or four children were rapidly removed one after another by an epidemic. He was reduced, as might be expected, to the greatest misery. While in that state, one of the city missionaries met him, and showed him his sinfulness. After that he fell into a state of the greatest despair. The city missionary found himself quite at a loss how to deal with him, but gave him a tract published by this Society, and especially directed to soldiers. The result was, that the man found perfect peace and happiness in believing, and said, "I never can forget that tract; it has been the salvation of my soul." He (the chairman) believed that that soldier was truly converted to Christianity, and that the tract had been of most essential service to him [hear, hear]. A great work still remained to be done, and he trusted that in all their labours, both in connexion with this and other societies, they would remember that it was from God alone they must expect the increase [cheers].

W. Jones, Esq., then read the report. After detailing the proceedings of the Society, both at home and abroad, it adduced many facts illustrative of the advantages resulting from the distribution of tracts It stated that the issues of the year amounted to 17,571,413, being an increase upon those of the preceding year of 1,800,000. The total circulation at home and abroad amounted to nearly 420 millions of copies, in 98 of the various languages and dialects of the earth. The receipts of the year were, for benevolent purposes, £6,197, being an increase upon the preceding year of £220 15*s.* 7*d.* The gratuitous issues amounted to £8,020 13*s.* 11*d.*, which exceeded those of last year, excluding the special donations for China, by £1,902, which had been contributed out of the small proceeds arising from the sale of publications. These funds had borne the expenses of the Society's gratuitous operations at home and abroad. The total results, including the sale, amounted to £56,110, being an increase of £2,005 over last year.

The Rev. A. Sidney rose to move—

"That the Report, a Summary of which has been read, be received and printed, and that the following Ministers and Gentlemen be the Officers and Committee for the ensuing year, with power to fill up all vacancies."

Every individual who had heard the report now read must have felt his or her heart warmed by those wonderful tidings which, in the providence of God, the Society had been permitted to communicate. He had, from the earliest period of his life, felt a deep interest in the welfare of this excellent institution. Before offering a few remarks he begged to deliver a message with which he had been entrusted. It had been the intention of the Lord Bishop of Norwich to be present that evening [cheers]. An imperative engagement, however, prevented his attendance. He would now point out two or three things, by way of a train of thought, which operated on his mind, and which had been already referred to, as showing the great usefulness of the Society at the present moment. It was most important that at this period, when Science was making large advances, this Society should be the honoured instrument of exhibiting to the world, that there was not a single branch of knowledge, natural or civil, that was not, by the sanctifying influence of it, capable of being imparted into the cause of religion [cheers]. It had shown the way in which many had fallen into error, for want of the knowledge of Him in whom were hid all the treasures of wisdom and knowledge. It was also beautiful to observe that at the present day nature and grace were harmonizing, and that there was unquestionable proof of their both coming from the same divine original. Another point more important still in the present age of the world, was, that in the midst of all the variety of opinions and views that unhappily at this time divide the nominal Church of Christ, this Society had plainly demonstrated that amongst those who had felt the saving power of the great truths of the Gospel there was no real disunion [cheers]. Having all drank themselves from the same fountain, they were anxious to invite the whole world to the same glorious source. The report had referred to Germany, and it was impossible to contemplate the condition of that country at the present moment without a degree of the most intense interest. It should be borne in mind that that system of Neology which had spread so much throughout Germany had originated from the unchristian efforts of certain Englishmen. Let them endeavour to render compensation, by scattering over the darkness visible in that people those beams of light which unquestionably burned brightly in the publications of this Society. One idea more; it was interesting to find, from the tone of the report, that they were excited by the example set by this Society, to endeavour to raise themselves as a nation to the true majesty of their position. The mists that had risen upon the soul in China and in India, had not been dissipated, and could only be dissipated by the beams of the Son of Righteousness, as he rose with healing in his wings. Happy indeed would this venerable institution be, if in any way it were the cause of producing that blessed effect upon the banks of the Sutlej, upon the shores of China, or of carrying into the interior the blessing of the Gospel of Christ. The Rev. Gentleman then adverted to the happy influence which had been produced among a number of emigrants, leaving Norfolk for the United States, by the circulation amongst them of religious tracts. The Captain, on his return, stated that there was the most perfect order on board the ship, and that the emigrants were found day by day sitting upon the deck perusing the publications given them. He concluded by referring to the effect produced by the late encyclical letter of the Pope; it had led to the publication of D'Aubigne's work in Italian, and he only wished that the Pope would issue another [laughter and cheers].

Mr. J. Stoughton, minister, in seconding the resolution, said, that while sitting on that platform he had been thinking that it would be a desirable thing if they could have missionaries that required neither food nor clothing, who could go here and there and everywhere without any interruption, who could be admitted into the palace without resistance, into the cottage without suspicion; who could whisper the most unwelcome truths into the ears of men without being observed by those around them. Such a desideratum had been supplied by the publications of the Society. Thoughts were being busily scattered in all directions at the present day—many of which were of the most baneful tendency that could be conceived. Socialists, infidels, and Papists, were sowing thoughts which would be productive of a harvest in the day of grief, in the day of desperate sorrow. This Society, however, came in to counteract them by scattering about seeds of a different description, and those who bore it would doubtless come again rejoicing, bringing their sheaves with them. Christ had told his disciples that they were the light of the world. These words he thought might be regarded in a twofold aspect—as refering first to that important mission which the church had to discharge—the spiritual illuminator of the world; and secondly, as referring to those influences which the church was intended to shed upon all the objects of human inquiry and interest. After adverting to the way in which this Society was instrumental in working out those ends, the reverend gentleman alluded to the fact, that in all the publications of this Society the great principle, that man was justified by faith in Christ, was clearly inculcated. He called upon Protestant Christians to rally round that truth, and let no sectarian differences be the means of dividing them whilst they were united in its belief. Never let them exalt the Episcopal surplice or the Presbyterian cloak, or the Congregationalist repudiation of both, above that glorious truth, but earnestly adhere to it, and most zealously proclaim it [cheers].

The resolution was then put and carried.

Dr. Liefchild rose to move —

"That the meeting gratefully rejoices that during the past year increased facilities have been given, in distant lands, for the diffusion of Divine truth; more particularly by the edict of the Emperor of China, tolerating Christianity in his dominions, and the alteration of the native laws by the Government in British India, which will prevent in future the forfeiture of property on the profession of the Gospel by the Hindoos: and the meeting trusts that these and all other Providential openings will lead the Christian public to be 'always abounding in the work of the Lord.'"

For several years the Committee had done him the honour of requesting his presence and assistance at their annual Meeting. He had refused on the ground of advancing years, and from a desire that younger brethren than himself might occupy the ground. He thought, however, that ministers advancing in life ought to give no occasion for the idea that zeal for the interests of these great institutions could decline. If they could not occupy the attention of the public, still it should be known that their hearts beat with a longing desire for the growing prosperity of these Societies [cheers]. He was old enough to remember the formation of this Institution, and could compare its small beginnings with its present magnitude. Its operations commenced in a small room in the city; the premises it now occupied formed almost one side of a street [laughter and cheers]; while its proceedings were felt in almost every part of the globe. It was a happy thought to convey some portions of the word of God to individuals clothed in an attractive dress. He therefore regarded the Society as an important instrument in itself for spreading Divine truth throughout the world. Although this was the season of the year when their great Societies passed before them in review, each urging its positive claim,

he thought they would lose much if they did not view them in relation to each other and their mutual co-operation in pursuance of the same object,—the illumination of mankind with the Christian faith. In that view the Tract Society acquired, in his mind, a prodigious importance. The reverend Doctor then referred to the facilities it afforded to the operations of all religious institutions, and characterized the tracts as the pioneers of the various regiments, breaking up the ground before them, and facilitating their march. A missionary connected with his own congregation had stated the following facts. He took a Tract to the apartment of a woman from the sister country, who was sitting with a child in her arms. She at once said, "We do not want any of them." He knew how to address that sort of persons, and therefore said mildly, "Why are you so cross? women never look well when they are cross; they always look best when they smile [laughter]. That is a nice little child in your arms. Here is a nice clean room. Why do you not take the tract?" She replied, "I cannot read." "Oh," said he, "I can overcome that; I will read it for you." And he sat down, and gained her attention. When he had finished, she said, "That is a good one;" and he followed up the remark by saying, "I have plenty more of the same sort," and offering her one for her husband. She added, "He cannot read;" and he directly promised that he would come and read for him. He did so. The result had been that they had both attended the house of God, and he trusted with great benefit to their souls. Another missionary had told him, that at a house where he visited he always found the door of one apartment closed against him, and never could gain admittance; but he took great care, every time he passed, to slip a tract under the door. One day, to his surprise, he found the door ajar, and in the room was a decent female. On enquiring the cause of admitting him, she replied, "Because of the little books you left." What were all these Societies designed to accomplish? To answer that question, they must go to the pages of Christian prophecy. They were there told that the world was to be filled with the knowledge of God. These Societies were seeking so to fill it, and the object must be eventually accomplished. He knew that there were counter systems at work: their emissaries were not idle; but there was nothing to fear from the circulation of the tracts either of the infidel or the papist. Let there, then, be no abatement of their ardour, no diminution of their contributions, no ceasing to advocate the claims of the Society. Many of them might be surprised by the accelerating movements of Providence. The end perhaps was nigh, and certainly it could not be very far distant. He saw that in the preparations that were making in the world for the intercourse of all nations; he saw it in the desire of the nations for universal peace [cheers]. Let Christians of all denominations seek to carry out to the utmost extent the constitution of the Religious Tract Society. Whence arose the suspicion, that by increasing in love one to another, they must be led to forego their conscientious convictions? Was it not the command of Him whom they called their Saviour, and whom they adored as their God, that his people should love one another, and that they should all be one? He rejoiced to know, that in China, Church, Baptist, Presbyterian missionaries, and the missionaries of the London Missionary Society, had dwelt together in the same house, under the same roof; had interchanged their services with each other, and had never compromised their sentiments [cheers]. They must set that example at home; for their Lord had taught them, that thus alone would the world believe that the Father had sent Him [cheers].

Dr. Legge, missionary from China, rose to second the resolution. He entered into a variety of interesting details regarding the present state of China, and the facilities afforded for the dissemination of Divine truth. He stated that they were indebted to the Roman Catholics for the edict of toleration which had been granted. The first edict contained a phrase which the Roman Catholics held applied to them, and to them only; but on its being pointed out, a second edict was issued, granting toleration to every religious body. China presented the noblest field in the world for the operations of this Society. The Chinese not only knew how to receive, but how to give a tract. He had himself received from a Buddhist priest a tract in favour of one of their goddesses, in exchange for one upon some of the great doctrines and facts of revelation [hear, hear]. The Chinese were prepared to receive the publications of this Society. Their own priests would no doubt denounce these tracts, and oppose them; the missionaries were prepared for that, but did not fear it. They had an open field, and they had no shrinking of mind as to the result of the contest [cheers]. The Rev. Dr. then submitted a plan which he thought was best adapted for carrying out the designs of this Institution. He laid great stress upon the necessity of adopting the colporteur system. He had himself pursued it; on one occasion, when on board a Chinese boat, he had given the crew a tract containing the ten commandments, with some prefatory remarks concerning the character of Christ Jesus, and pointing out the relation between the commandments and the gospel. Sometime afterwards himself and a fellow-passenger were a little annoyed by a muttering outside the cabin, and he went to ascertain the cause of it. He found two Chinese laying on deck with a mat over them to screen them from the night air, repeating to each other those commandments; when one stopped the other commenced the recitation, and so they went on until, he believed, the entire tract was for ever fixed in their memories [cheers]. Another measure that he would recommend for the dissemination of tracts was the supply of them to the medical hospitals which now existed in some of the principal open ports. The patients would from thence carry them into and distribute them in the interior of the country. A third method was that of the missionaries taking bundles with them when they went to native chapels. That was an inexpensive mode, and the tracts were always received with avidity [cheers].

The resolution was then put and carried.

The Rev. W. W. Robinson, of Chelsea, clergyman, rose to move—

"That this meeting, whilst rejoicing in the numerous and useful works which are continually leaving the public press, of an instructive and interesting character, feels the high importance of those publications which combine general knowledge with the great principles of Revelation, and cordially unites in the sentiment contained in the Report, 'that the doctrines of the Cross of Christ contain the only conservative principles in the literature of our country.'"

He felt deep attachment to this institution, because under the operation of the Holy Spirit, one of its publications had been the means of leading his own soul to a knowledge of the truth as it is in Jesus [hear, hear]. In the course of the speeches made that morning at the meeting of the Jews' Society, reference had been made to salt, and it immediately occurred to him that salt required to be sprinkled. He regarded this Society as the salt of the earth; let them sprinkle its silent messengers of mercy, and under the power of the spirit they would tend to the healing of the nations. He would relate one fact for their encouragement. About twenty years ago, when a student at Cambridge, he went to visit the town jail; there were two individuals under sentence of transportation for life, a Jew and a Dissenter; they were confined in the same cell, and they treated him not only with carelessness, but with contempt. The Jew at first reviled him, but the Dissenter having in early days heard of the glorious truths he (Mr. Robinson) was endeavouring to communicate, checked his fellow-prisoner. He left with them religious tracts; the Jew could not read, but the Dissenter could. On his next visit, it was refreshing to his soul to find the latter teaching the former to read. In a few days the governor of the jail asked him what he was doing with these two men; and stated that prior to his visits their language was most obscene and blasphemous, but now the Dissenter was occupied from day to day teaching the Jew to read. At their own request another prisoner was brought in to receive instruction, and he was a Roman Catholic. The result was that a member of the Church of England, a Dissenter, a Roman Catholic, and a Jew, knelt down together invoking the blessing of the Holy Spirit upon the truth spoken through his lips. When these two men were transported, he gave them 400 tracts, a number of this Society's magazines, and, at their own request, a quantity of paper to cover the tracts, that they might lend them on board to their fellow-convicts [cheers]. Two years afterwards he read with unspeakable delight, that money had been gathered on board the hulks by two convicts who had received benefits from tracts, amounting to 3*l.* 8*s.* 10*d.*, and which had been transmitted to the Society [cheers]. He could not say whether these were the two men, but he thought it was more than probable [cheers].

The Rev. Dr. Morison, in seconding the resolution, desired to express his great and growing attachment to this institution. This Society united the people of God in one common course of well-doing. He had in some quarters heard the Society found fault with on account of its abstinence. It was true it did not touch upon any questions of ecclesiastical policy, or upon a particular ordinance of the New Testament, but could it be said that any one who stood forward in the spirit of this institution was therefore indifferent upon these points? No such thing, but they agreed in one combined effort for the diffusion of those great and glorious principles of Christianity in which almost all the people of God heartily coincided [cheers]. He trusted the time would never come, when, with a view to meet the feelings of any party, either in or out of the Church of England, there would be any attempt to alter the great original cardinal principle of the Institution [loud cheers]. He thought it would be difficult to point to any individual Christian, or any Christian institution in this land, of whom it might not be said that the Tract Society had afforded him or it eminent assistance in carrying on the work of God. Many also were the instances in which, through its instrumentality, there had been direct conversion to God [cheers].

The resolution was then put and carried.

The Rev. John Bilderbeck, a coloured Missionary from the East Indies, rose to move—

"That the religious movement in many parts of Germany is calculated to call forth the sympathies of all Protestant Christians; that this Meeting is happy to find that various suitable works have been prepared by this Society for circulation among its inhabitants at the present crisis, and trusts that the Society will continue to make special efforts through the press for the spiritual benefit of all parts of the European continent."

He dwelt upon the great advantages which resulted in India from the circulation of tracts, and narrated a case in which one that he had given to a Hindoo had been the means of bringing him to a knowledge of the truth. Attempts were made by the family to prevent him being baptized; he had, though the father of the family, been kept in fetters for about twelve years; but having an opportunity of escaping, he immediately visited the Rev. gentlemen, and applied to him to administer the rite of baptism. He examined him, and finding that through the means of that tract he had acquired a knowledge of the truth, it was his happiness to administer that ordinance. He earnestly pressed upon the ladies to aid this cause, both by writing and distributing tracts. They should never leave the metropolis for recreation without carrying with them a bundle of tracts [cheers].

The Rev. W. Groser briefly seconded the resolution, which was then put and carried.

The Rev. Professor La 'Harpe, from Geneva, moved, and George Friend, Esq., seconded:—

"That the cordial thanks of the Meeting be presented to Sir Edward N. Buxton, Bart., for presiding on the present occasion."

The resolution having been carried by acclamation,

The Chairman briefly returned thanks, the doxology was sung, and the meeting separated.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

SECOND ANNUAL MEETING OF THE COUNCIL.

(From our own Correspondent.)

Leicester, May 8, 1846.

I have just returned from the concluding meeting of the Council, and proceed, in compliance with your request, to give you an idea of its general spirit. I am aware that you have made provision for a more formal Report of the proceedings, and shall, therefore, merely aim to supply that information which may conduce to a correct *appreciation* of what was said and done.

The Council met yesterday morning. Having regard to the numbers whose names figure on the lists, the number present might be estimated as small—looking to all the circumstances of the case, it was felt to be exceedingly gratifying. The truth is, and I apprehend there can be no reason why the public should not know it, the Council of the British Anti-state-church Association is, owing to the peculiar circumstances attending its appointment, anything but a fair representation of the Society's earnestness or efficiency. You are aware that the Conference, in its laudable jealousy of all that might wear the semblance of cliquism, took this matter specially into their own hands, nominated a vast number of individuals as eligible, who had never been consulted—determined on a mode of choice which almost precluded discrimination—and finally, left a total result which has done not a little to expose the Association to hostile remark and to practical discouragement. Not more than half, perhaps, of the gentlemen of the Council, thus selected, and retained on its lists by their own silent acquiescence, are, in point of fact, so far interested in the constitution and objects of the Association, as to merit the description of friendly. They tumbled into the ranks of its officers, or were pitched into it by the forwardness of unreflecting admirers, rather than were picked out for their enlightened and well-proved attachment to the Anti-state-church cause. Happily, a considerable number were good men and true; and of these, at no slight inconvenience, and, in many instances, expense to themselves, goodly a proportion assembled at Leicester.

The meetings of the Council, in consequence of some unexpected interference with previous arrangements, were held on the mornings of Thursday and Friday, in the new chapel, Belvoir-street, built by the Baptist congregation presided over by the Rev. J. P. Mursell—the public meeting on Thursday evening, at the New-hall, Wellington-street. The latter was well attended, spirited, and successful. The former left upon the minds of all present but one impression—that of gratitude for the past, and encouragement in respect of the future. The meetings of the Council are strictly deliberative—and this feature of them was especially developed at Leicester. Frankness, and the absence of all chilling formality, were blended with the utmost courtesy, and scrupulous deference to the demands of order. The members present were men of business, intent upon the one object which had brought them together. Dr. Cox presided at both meetings.

The topics discussed by the Council will be gathered from your report. It will suffice for me to remark that they were, for the most part, highly important, and were dealt with in a manner worthy of their importance. There was intelligence, prudence, and zeal enough to guarantee the wisdom as well as the efficiency of the measures adopted. Much gratifying information was communicated. Warmth of feeling increased as the sittings drew to a close; and, on the whole, every man present retired with his determination to consecrate himself thoroughly to the separation of church and state strengthened and confirmed. The proceedings have been eminently satisfactory to the Executive Committee, and there is scarcely room to doubt that its operations next year will be much facilitated by the results of the present meetings of the council.

It would be superfluous for me to mention the hospitality of the Leicester friends. Their fame in this respect is gone "through all the world," and they did not on this occasion fail to authenticate it by their deeds.

In our next number we hope to be able to give insertion to the Report adopted by the Council, or a general summary of it, as well as a more detailed account of the proceedings of that body. Meanwhile, it will be sufficient to indicate one or two of the more important points taken into consideration.

We are glad to find that the Council have determined on the propriety of more extended activity. To one decision, in particular, we attach the highest importance; namely, that, for the wider promulgation of the principles of the Society, the Executive Committee shall be authorised to issue their tracts gratuitously, when such a course is deemed advisable, and that the price of the Society's publications, shall be as low as will be consistent with its pecuniary resources. The small progress which the Association has hitherto made, is to be mainly attributed to the general ignorance which exists, in respect to its actual design; thus affording an opportunity to its enemies, whether

they be malicious slanderers or conscientious bigots, to misrepresent what cannot be controverted. The tracts which have been issued are eminently calculated to remove such an obstacle; and we trust that the friends of the Association will now make renewed and augmented efforts to diffuse their principles, by securing a wide circulation for their tracts, and in every instance, when it is practicable, will save the society from pecuniary loss. The project of starting a monthly or weekly periodical, which should be the immediate organ of the Association, and might be sold at such a price as would put it within the reach of all classes of readers, was suggested by an intelligent member of the council; but after the first discussion, as to its expediency, it was determined not at present to increase the Society's responsibilities and labours in this way.

PUBLIC MEETING.

The public meeting of the Association was holden in the New Hall on Thursday evening, where a highly respectable and numerous auditory assembled.

On the motion of Mr. W. Bedford, of Narborough, Independent Minister, seconded by Mr. G. Viccars, Town Councillor, of Leicester, Joseph Cripps, Esq., was called to the chair.

The Chairman, having briefly explained the object of the meeting, and contrasted the simplicity of the Christian religion, at the time of its establishment, with the grotesqueness of state-churches, remarked that he had recently had an opportunity of observing the working of the voluntary principle in the United States of America; and while there were some things in that country which he did not approve, on that point he was satisfied. There was in that country a large population scattered over an immense space, supporting religion to an extent to which it was not supported in this country, even including the Establishment [cheers]. He believed that in the large cities, such as New York, Boston, and others, the means of religion were more extensive—the number of ministers was greater, and their average income higher—and that in all other respects the maintenance of religion was better attended to than in our own land. And lest it should be said that this state of things in the older cities arose from their proximity to, and connexion with this country, he would add that to the towns recently founded, such as Chicago, Pittsburgh, Cincinnati (which after an existence of but about thirty years contained 80,000 inhabitants), and many others, the same sentiment was perfectly applicable. This matter had been the subject of his very particular observation; and such was the impression produced upon his mind.

Dr. Cox rose, amid loud applause, and moved the first resolution—

That we are more than ever impressed with the deep truth and moment of those grounds on which the Anti-State-Church Association is founded; that the labours and operations of this Society have already attracted unprecedented attention to the voluntary principle as the only scriptural and legitimate means of advancing the Christian religion, and have subjected its claims to a free discussion and to searching examination. That the consequence of this has been to demonstrate more fully than ever that all secular and legislative interference in the affairs of the Church of Christ inevitably tends to impair its spirituality, to break down those barriers which separate it from the world, to obstruct the progress of truth, and to allow of the introduction of an indefinite laxity both in religious doctrine and practice."

If (said Dr. Cox) it is a fact that "we are more than ever impressed with the deep truth and moment of the grounds on which the Anti-State-Church Association is founded," then we must be more than ever impressed with the fallacy of the grounds upon which state-churches are founded. And if any should inquire what the grounds upon which state-churches rest are, I answer that they are various. But some of them are obvious. The very term "state-church" implies a church supported by and connected with the state; it derives its name from that circumstance. A state-church is founded upon Acts of Parliament, upon decisions of the legislature, and it must be obvious that a church so founded is liable to change, as the state of things changes, under different governments and administrations. If we look back, we shall find it, in our own country, vacillating according to the circumstances in which it has been placed, and assuming a different character at different times. Such a church seeks its own power, its own grandeur, its own influence, its own despotic control; for no church can be a state-church without this despotic authority, inasmuch as it does not appeal to scripture, it does not appeal to argument, it does not appeal to the consciences of men; but it appeals to an authority extraneous from the gospel of Christ—the authority of the state. Hence the jealousy with which our movements are in some quarters viewed. Our efforts are supposed by many to be directed towards the overthrow of the state and the constitution; such parties not bearing in mind that our great object is the freeing of religion from the trammels by which it has been surrounded—the placing it in the light of day, so that men may examine it, and learn its true character. A state-church will not bear scrutiny; but Christianity invites inspection into its most secret arcana. Now, if state-churches are founded upon such an authority, it is but natural that those who hold such a principle should charge others with being schismatics, and with interfering with the welfare of society; though the latter are only carrying out, in a purer form, that principle of separation upon which the Church of England quitted that of Rome. But if the ground of separation in that case be admitted to have been that a purer faith might be found, then what right have they to call us schismatics? [The speaker having introduced a quotation upon this branch of the subject, continued:—] True schism is that which separates itself from the truth. Schism does not consist in dividing or separating from a particular community, but in separating from true Christianity. The true schismatic is he—whether he be a king, or fill some other position—who separates himself from the principles of Christianity, and sets up other principles which are opposed to it. But however such conduct towards us may tend to produce exasperation, let us ever remember that it is not against the men, but their principles, that we have to contend; that, however much we may oppose the system, it is not in the spirit of hostility towards the men. But we are carrying out the same principle as would lead us to aid our neighbour, if we saw him approaching a precipice. It is not love to our neighbour to allow him, under such circumstances, to perish, in preference to interfering with him; but rather to warn him of his danger, and show him how he may escape. Nor, on the other hand, must we be diverted from our pursuit of the truth by the conciliatory spirit of some of the advocates of state-churches. I may be supposed to place myself in antagonism with some with whom I am accustomed to meet for the advancement of the general interests of religion, by standing upon this platform. But it is by no means the case. I am willing to meet, on Christian grounds, with those who differ from me, and to pray for divine illumination, both for myself and for them. But there are many who sympathize with our object, though not with our modes of operation. For my part, I cannot see how it can be right to do that alone which it is not proper to do with others; or how it can be wrong to do that in an associated capacity which it is right to do alone [hear, hear]. I think, too, that we should be open in our movements. Look at the history of Luther. The Pope would not have cared for him, if he had not fixed his ninety-eight propositions upon the church-doors, declared his readiness to defend them, and burnt the decretals; if he had remained in the cloisters of his monastery, or had mingled with none but his own party—if he had not come forth boldly, in the face of danger, anathema, and death [cheers]. Truth demands that we should act with honesty, and be manly in our determination. Conscience demands that we should have no concealment. We may be looked upon with some jealousy, even with some contempt. I care not for jealousy or contempt. I would stand alone, if it were necessary, in defence of great principles [cheers]—those great principles of Christianity which are destined to triumph over all opposition. There is much that is important, in connexion with this question, amidst the political movements of the times. The time cannot be far distant when there will be a great conflict of parties—when it will be most important to infuse a great and hallowed spirit into all the great public movements of the day; when men must be called upon to look to the right and to the religious discharge of their elective franchise [cheers]. And to do this, we must look to it that we send men to Parliament who understand our questions—who will not suffer religion to be trampled under foot, and despised in the house of legislation [cheers]—who will stand forth, with determined zeal and firmness, and will not be ashamed to declare, in high places, their attachment to great and pure principles—who will see that the shepherds carry not the crook in Parliament, to beat and bruise the flock of Jesus Christ. We must appeal to the people [cheers]. I know that it is as vain to shoot our arguments at the soft ermine of episcopacy as it would be to fire a bullet at a woolsack. I know that it is vain to throw our little tracts at the walls of a cathedral. But these little tracts—tracts for the million they truly are—will produce a very beneficial effect upon public opinion. Those who rule us will not be much afraid until they see the common people listening gladly to us. Only let our principles take deep root in the hearts and affections of the people generally, and it will be seen that Hercules is born. It has been said by some that our proceedings are so slow, that our progress is likely to be so, that our success is too small to be encouraging—that it is such up-hill work to accomplish what we profess to have in view—that even some of our friends have despondingly asked what we expect to do. But I think the Church of Christ has been long enough moving along the valley, taking her afternoon siestas, and sleeping upon the great principles which she has professed to hold dear; it is now time for her to ascend. And when she has done so, what shall we then see? We shall see the rejoicing; we shall hear from below, when we have ascended, the mingling plaudits of those who would not mix in the dust and toil of the conflict, but who will rejoice when *we* have obtained the victory [cheers]. Then, amidst the ruins of state-church establishments, strewed around us, we shall be engaged in diffusing that Christianity which is righteousness, and peace, and joy, throughout the earth [cheers].

Apsley Pellatt, Esq., in rising to second the resolution, said he felt an indescribable pleasure in meeting an audience in Leicester, from the interest he had felt in that town, partly from its position on the great question before them, and more especially because from that town had gone forth a man [pointing to Mr. Miall] who had taken his place in the front rank of nonconformity, and who had exhibited as a writer a power and a resolution from which he (Mr. P.) looked for astonishing results. He entirely concurred in the resolution, the principles of which, he thought, could not be controverted. They were asking for themselves nothing that they would not ask for the whole Christian community. They sought the purity and independence of the Church of Christ, and that they were entitled to. Many who thought with them gave them no active support, not choosing or daring to carry out their belief. Dissenters had had to suffer intrusions of various kinds—some of an educational and others of a pecuniary character. But all these inroads had proceeded from a state-church. Let them read the history of their own country, from the days of Elizabeth to the present time, and they would find the same lesson. The resolution showed the grounds on which the Association had taken up its important position, and had acted for the last two years. They were founded on scriptural evidence, maintained by consistent scriptural reasoning, and would be carried out in a Christian spirit. The only principle of supporting religion in his view, consistent with Scripture, was the voluntary principle. They might take the pages of the New Testament, and would find nothing whatever recorded there of any connexion between early Christianity and the state. The evidence was quite of a contrary nature. The Saviour and his disciples repudiated such a connexion. He would therefore ask the meeting whether the members of the Association were not acting consistently with their religion in leaving their firesides and private affairs to take means for rooting out the mass of corruption which had been occasioned by the principle and practice of state-churches. He would ask whether it was not better to throw themselves fully upon the voluntary principle, than to allow themselves in any way to support a system which began with the self-immolation of its supporters, which sanctioned the sale of benefices, which subjected men not connected with it to ecclesiastical punishments in its courts? Was there any means of reforming so utterly corrupt a system? Would they only lop off the boughs, or would they not root out the whole forest of corruption, which breathed around them a spiritual malaria? With regard to the soil in which religion should grow, it must be free. Do what they would, their means would all be thrown away without that. If they went to the colonies, to see how a state-church worked there, they would find the system nowhere more signally condemned. In some cases, where missionaries had had prosperous institutions, they had been deeply injured by its influence. The effects of church and state connexion would nowhere be better shown than in Tahiti. Were not the people free in their institutions? They were free as the air they breathed. They supported their churches by the voluntary principle. But what was found there now? It was true that the religion established there was Roman Catholicism, church and state influence in its worst form. The people had fled to the mountains, not confiding in a state-church, and he had learned from the missionaries that they would have no confidence in a Protestant state-church either. It has been said by some that voluntaryism was injurious to general society; but let any one look at the facts. The system might not be entirely without faults; but its advantages were very great. With it, too, had grown up a strong attachment to civil and religious liberty. An unwilling witness, Hume, had attributed to Protestant Dissenters the preservation of our liberties. The present Government were abolishing some bad laws; but it was only public opinion that had brought them to it; but for that, they would not have done what they had done for many years to come; and when food had been made free, let it be their work to release from shackles the bread of life. And this movement would soon be aided by larger numbers. Besides those who were denominationally dissevered from the church of England, large bodies of evangelical men within that church would soon be found in antagonism to the state-church principle, and would call for their release from state-influence, and a great moral advantage would be reaped. He therefore urged the people of Leicester to continue in their spirited course. It would be no small honour to them, when, a few years hence, they took a retrospect of their position, to hear it asked where that great movement originated, and to have it traced to Leicester. They had rights to exercise, electorally and otherwise; and if they wished really to gain the advantages they were contemplating, they must use such rights, and must place before the electors a candidate who would not only hold right principles, but would do credit to the town, and promote the objects of the Association.

The resolution was put, and carried unanimously.

Mr. John Burnet, Independent minister, was received with loud cheers; and proceeded to move the next resolution:—

That, holding with a full conviction the sentiments expressed in the first resolution, and deeming it altogether unjustifiable either to conceal or compromise them, we feel it our imperative duty to use all the resources which are supplied by argument, persuasion, and the freest discussion, to promote their dissemination. But that while engaged in this work, we earnestly deprecate the imputation, on the part of any who may differ from us, of uncharitable or unchristian feeling. That fidelity to the convictions of our own conscience, reverence for the authority of the Great Founder of our faith, and ardent desire for its transmission, in all its purity, to successive generations, are paramount to any deference, however sincere, to the sentiments of even the wisest and the best of men, and can never be construed otherwise than by the misinformed or uncandid, into the absence of good-will towards those whose opinions we may be called to oppose. That, though not uniting with any more formal alliance, we distinctly disavow any want of kind and Christian affection towards any who love the Lord Jesus Christ in sincerity.

Many (said Mr. Burnet) will be inclined to say, that we have nothing to do with the union of church and state, and will be ready to advise us to mind our own business, and to let church and state alone; and, if there is anything wrong in the connexion, to wait till it is made known to all by the diffusion of knowledge. Now, if we look into history, if we look back for about 1,500 years, we find this half-ecclesiastical, half-political, this demi-religious and semi-worldly article—the establishment of Christianity growing up like a fungus, not from the church, but from the throne, and the court encouraging its growth, because it was not strong enough, until at length it attained a degree of independency which, at last, enabled it to crush all the civilised world. This was the origin of the principle; and these were the results of its growth. But we will not be content with this. We will come to the Reformation [hear, hear]. Here we find a great deal deal about Luther, and Calvin, and Melancthon. What were they? The torch-boys in the twilight. The sun was not then up. You know how the vehicles run against each other in a London fog. Such was the confusion at that time; and these were the link-boys [laughter]. But we are not to remain in the fogs from one November to another, and to all the Novembers of succeeding generations [cheers and laughter]. We can see now; and we will neither subject our faith to our friends in the church, nor to their allies out of it. Hear them, but keep looking further. Hear what both have to say to you; but hear and look. This Association does not say, "shut your ears," but "open your eyes" as well. And if you can invent a telescope to give distinctness to evils, as Lord Rosse's does to the heavenly bodies, that will be a very good thing. But it is said, "Would it not be much better to take care of spiritual things, and have political ones alone?" But have politics nothing to do with spiritual matters? When Nero cut off the head of Paul, had politics nothing to do with spiritual matters? When John was banished to the isle of Patmos, had politics nothing to do with that? When politics sent two thousand ministers out of the church of England in one day, surely they had something to do with it? When a political attempt was made to place the education of the people in the hands of the clergy, surely politics had something to do with that? When politics the other day gave the money of the state—or rather your money and mine, for the state was not a person—to the Roman Catholics, there was another illustration. When the Church came out on that matter, armed with contro-

versy, the Government took no notice of it. The Church had said that religion had nothing to do with politics, and Government took them at their word. When the state, next session, takes your money and mine to pay the Roman Catholic parsons, will there be no policy in that? Why, the very people who tell you that politics have nothing to do with religion will want you to join them to oppose that measure, as they asked me to oppose the Maynooth Bill; and so I did, but not for their asking; I was only doing what I always do [cheers and laughter]. Do not they get tithes by politics? Is not their Book of Prayer made by act of Parliament? And the collations and sales of benefices, are they not made by legal authority? I was sold myself the other day by the vicar of Camberwell, in which parish I reside—we were all sold [roars of laughter]. Now, to be sold in the market, and then to be told to be spiritual, and to say nothing about politics, is rather too much. Has the providence of God made us electors, and does he require nothing of us in that capacity? It is a stewardship, and a talent; and we must give an account of it. But these persons who say to us: "Don't not meddle with politics;" go and ask for votes for their candidates. To us they come with a long face, speaking very slowly, as though they would overcome us by mere solemnity. To their own party they go cheerfully, talking rapidly and with confidence, "Oh! you'll vote for him; he's for the church." If a poor man in this assembly were to be robbed of a single farthing, I, by meddling with politics, could procure its restoration. These men hold their property by that very politics which they want me not to touch. But *how* should I touch politics? Not by violence. There is not a member of the Anti-state-church Association who would take sixpence from any man. But the people who call them violent, are entering into their houses, taking away their chairs, their property, even their Bibles [hear, hear], and selling them, which always appears to me something like theft, and then they say, "Don't be violent!" [cheers, and laughter]. We might almost be so under such treatment; yet we are not [hear]. Trace our history from the beginning, and you will find no violence. Our force consists of argument and persuasion. I would not wish to see the Established Church put down by other means than argument and and persuasion. If I had the power to do so, I would not use it. I believe that no permanent good can be effected by such means. If I commit violence to-day. I may expect violence to be committed upon me to-morrow; if it were only from a selfish motive, then, I should be opposed to violence. Violence must end in the destruction of right, and the prevalence of anarchy. "But oh!" they say, "you use violent expressions." Well, that serves to produce conviction. These arrows sticking in them may make them feel, particularly if afterwards they should be inclined to distrain ["hear," and laughter]. But it is not only right that we should avow our sentiments, but the resolution calls upon us to assert that it is unjustifiable not to avow them. I hold it to be a crime, if you are not an Anti-state-churchman in practice, while you are one in principle: it is not honest. I call on every man here who holds these principles to see that he is not a hypocrite by concealing them. I should apply that principle to myself. What is the danger of speaking out? Only that of offending some High-churchman, who will say that we are what he always thought us to be [approbation]. Let us always remember that we do not exist for time, but for eternity; and that whatever we may suffer here is a matter of small moment, if we are thereby promoting those great principles the triumph of which we shall approve in the eternity to which we are going. But a charge is brought against us that we are not charitable. I do not wonder at this, while I remember that they commit so many transgressions, for which the exercise of great charity is necessary. But if by charity they mean Christian love, I can assure those individuals, whether they will believe me or not, that we are as much influenced by love to them as by a sense of duty. If we see a fellow-man trammelled by spiritual evils; if we see his belief stereotyped by a creed; if we see his affections trammelled by a narrow system; if we see him taught to pray for his neighbours as heretics and schismatics; if we see him shut up to ceremonies, and looking to them for salvation; if we see many going from the twilight of the Church of England to the midnight of the Church of Rome; if we find men looking up to the dignitaries of the church, who only look down upon them, not giving them instruction, but rather a scowl; if we find persons connected with this system, but really unconscious of all this—then, I say, that love to them demands that, whether they be thankful to us or not, we should make "a long pull, and a strong pull, and a pull altogether," to deliver them from such evils. If any say that we should not do so, we deny it. I say that love should be shown to the whole family of man; that, whatever we may deem to be the whole counsel of God, we are bound to diffuse the knowledge of such truth where the family of man is found [hear]. I cannot conceive of a stronger instance of love; if we come to be opposed, and misrepresented, and misunderstood, to be regarded as intruders into other men's province, to be called Radicals, firebrands, and violent men—why it really requires some love to follow men, to be all this, to be actually enduring this voluntary suffering. I think we might lay claim to some sort of charity, however small, for our fellow-men [hear, hear]. Well, then, it may be said to us, "If you have all this charity, why don't you join the Evangelical Alliance?" This I have not introduced, for it is in the resolution, under another term. I will tell you why, we do not join any other body. It is because we have one great thing before us—the separation of church and state—and that one thing is such a mighty one. We might be called upon to join a variety of other associations, until we should find ourselves, like Gulliver among the Lilliputians, tied down by their threads till we found ourselves unable to move [cheers and laughter]. A man may look several ways, but he cannot be expected to divide himself away into fibres in this manner. As a Society, we pronounce no opinion upon the Evangelical Alliance. If the Evangelical Alliance can gather one particle of Christianity after another, and nothing else [hear], until there shall be one conglomerated mass, then all Christianity will be directed against state-churches, and a spiritual and political separation will then take place. But I should think it an extravagant thing to say, that I hoped this would take place. I will only say, further, that I have not yet time to mix with them, if the end be that I shall not feel quite at liberty. And, therefore, I come into this camp of freedom, and say, Let all be free alike [cheers]. And surely there is nothing uncharitable in thus contending for your spiritual freedom, and the freedom of that Christianity to which you profess so much attachment. Let that Christianity stand purely before you; and when you have seen it without a cloud, I am sure you will admire it more than ever you have done. But let me say to this assembly, that you must sustain us in our exertions. I am aware that there is some difficulty in the way of organising connected or corresponding associations throughout the land, occasioned by the law upon those points; but that difficulty arose from that Toryism which gloried in the connexion of church and state. In 1799, an act was passed to prevent any such corresponding committees casting to procure alterations in church and state. If such proceedings took place without first giving notice to the clerk of the peace, or the magistrates, the magistrates might be let in upon the meetings, or even the military. And if, after notice from the authorities, more than twelve persons met together, they were made liable to be put down by military force. Here's the sort of charity that puts you out of pain by killing you. The state-church supports all this [hear, hear]. Have we got over these things? No! This act is on the statute-book now [hear]. Why, then, are we here now? It is because those in power would be ashamed to turn us out. They *can* do it. We can do with the canons of the Church, but the cannon of the artillery are different things. Let us seek, then, the separation of things so incongruous. Some of you may as yet have done nothing for this cause. Now, then, examine yourselves, and carry out the convictions you entertain. "I speak as unto wise men, judge ye what I say." Mr. Burnet sat down amidst much cheering.

Mr. John Sibree, of Coventry, briefly seconded the resolution, which was carried unanimously.

Dr. Price having been called upon by the Chairman, rose amidst cordial applause, and moved the following resolution:—

That we feel called upon, by divers features in the present times, to devote ourselves with increased energy to the objects of the British Anti-state-church Association; that the notoriously increased tendency of the Anglican clergy to a merely ritual religion, their general and obstinate want of sympathy with the advancing spirit of the times, the exclusive feeling by which they are growingly distinguished, and the steps taken on their behalf to silence complaint and animadversion by the most unconstitutional restrictions of the liberty of the press, render it imperative that we arouse ourselves to the most determined vindication of the rights of conscience, and to wise and persevering efforts to effect the dissolution of that unhallowed union between the hierarchy and civil power, to which these, and a multitude of kindred evils, with a mass of social bitterness and private wrong, are directly attributable.

The resolution (said Dr. P.) opens with a reference to "the advancing spirit of the times;" and I confess that, amidst many other causes of gratitude, it appears to my own mind none of the least that one's lot is cast in an age in which one is permitted to see, not only the evolution, but the practical carrying out of great vital principles, essential to the welfare of society, and tending to the purity and to the welfare of the Church of Christ. We were told, some years since, that "the schoolmaster was abroad;" and we are indebted to those philanthropic men who sought to secure for their fellow-men the benefits of general information. In their own sphere, and with their limited views of obligation, they worked nobly, and evolved a power the effects of which are now perceptible. It did not, probably, occur to them that they were supplying the elements of a power which could not but be applied, in later times, to objects which they did not at all contemplate. But so it has ever been in the course of God's providence. Agents have been employed whose forethought did not reach to the ultimate tendencies of their operations. They have had a present object, and have laid the basis of something more extensive in subsequent times. The popular mind of this country had been stagnant; a new life was wanted, which, directed by an enlightened conscience, might lead to the discharge of social obligations which have been neglected. Now, I apprehend, we are witnesses in our day to benefits which are gathered from the educational advantages then given. The people, by education, have had their intellect brought to bear upon various subjects. A "spirit" was called "from the vasty deep," and that spirit obeyed the call. But having once walked freely among the children of men, it has refused to engulph itself again in the deep whence it came [hear, hear]. The spirit of the age is shown in the conflict between the popular and the aristocratic principles—between that which regards the interests of the many, and that which has in view the interests of the few. We have therefore seen one measure after another of a beneficial nature carried by the influence of this spirit upon the Legislature. Enactments, constituting the disgrace of the age, have been wiped off one after another. Catholic emancipation has been granted, the Test and Corporation Acts have been repealed, the popular voice has had additional power. though but to a very limited extent, in the Legislature, and in various minor acts of an onward character, the same progress has been shown. The popular mind has become more enlightened and informed. It is now concentrating itself upon the ecclesiastical question. Out of such circumstances this Association has sprung. In former ages religious faith was a sort of stereotyped thing. The intellect of man might employ itself about other things, but from this it was warned off; this was a thing which it had nothing to do with. Happily, the increased activity of intellect in this country has reflected itself upon the province of religion. New inquiries have been instituted into the relations between things spiritual and things secular. The resolution notices the increasing tendencies of the clergy of the Establishment towards Romish principles and practices. Upon this I need not dwell, it is notorious. As to its patronage, is it not a fact, that the revenues, with few exceptions, are in the hands of the aristocracy? There are 10,742 benefices in England, besides 1,385 in Ireland. The 10,742 benefices in England are in the hands of 7,190 individuals, who have a direct pecuniary interest in maintaining the system against which we protest [hear, hear]. A large number of these are in the hands of laymen [hear, hear]. The First Lord of the Treasury has 103 livings in his gift: the Lord Chancellor, the keeper of the Queen's conscience, has 899; it is his province to provide for the spiritual interests of that number of parishes. The Chancellor of the Duchy of Lancaster has thirty. The twenty-six Bishops have 1,303. Three hundred peers and baronets have 1,400 amongst them. I dare say it has occurred to you, as it has to myself frequently, when reading reports of discussions in Parliament, where church affairs are involved, and where great professions of attachment to religion are often made, that it would be well if a note were attached, stating what pecuniary interest each of such parties had in the maintenance of the system he so zealously advocated [hear, hear]. It will be found that the aristocratic classes, whether Whig, Tory, or Radical, share the spoils among them to an enormous amount, and thus are preserved from beggary many who would otherwise have to wander about, not knowing where to find food or shelter. Yet the people of this land are ready to imagine that there is a necessity for these men (few of them knowing anything about religion, and many of them opposed to it) having a control over it. Oh! there must be great energy and vitality in religion to bear all this without being destroyed. The resolution referred to "the exclusive feeling" manifested by the clergy. And this was an additional reason why strenuous efforts should be made for the overthrow of the state-church system. In the neighbourhood of London this feeling prevails to a considerable extent. But a reference is also made to attempt to suppress the free expression of opinion, and to destroy the liberty of the press [hear, hear]. The gentleman to whom the reference is made is present, and therefore I will not say of him what my heart would desire [cheers]. But the services he has rendered to the public will long be remembered [cheers]. There is a generosity in the English heart, when that heart can be got at, which will not suffer men to sustain wrong unsupported. It was not at Mr. Miall alone that this verdict was directed, but it was against all popular discussion, and was intended to stifle public opinion. But I trust that this circumstance will have an effect which was neither contemplated nor desired. The resolution speaks of being guided in our movements by wisdom and experience. I hope, therefore, that we shall hear no more of employing ourselves about "practical grievances"—a course once pursued, though some of us then mourned over it and protested against it. The state-church system is that against which we have to contend; the anti-state-church principle is the banner around which we must rally. To the support of this principle we are called. And if now we refuse to exert our utmost ability, there will be raised up another generation, more faithful and more enlightened, by whom this work will be accomplished. There is much in the aspect of things to encourage us. A great social and political evil is just on the point of being removed; and this will much facilitate the advance of our question. And while the Evangelicals and Puseyites are contending within the Establishment, it is ours to take advantage of such favourable circumstances. Dr. Price, having read an extract from a letter written by one of Lord Melbourne's Administration, who stated that the principle of a church establishment could not be maintained, and that the existing one was only supported on account of vested interests, sat down amidst loud cheers.

Robert Hardy, Esq., of Worcester, seconded the resolution, which was carried unanimously.

Mr. E. Miall rose amidst enthusiastic and protracted cheering, and said: Ladies and gentlemen, the resolution which I have to submit to your notice, and upon which I shall detain your attention but a very short time this evening, is as follows:—

That we hail, with the most unfeigned satisfaction, the advancing movements towards a more free and enlightened order of things which are taking place in various sections of the Christian church, both at home and abroad; and notwithstanding discouragements which arise from the absence of sympathetic co-operation in some quarters, professedly favourable to the cause of Nonconformity, we are cheered by the most unequivocal signs of the times to prosecute, with untiring energy, the great religious enterprise in which we have embarked.

I have (Mr. M. said) had much experience before this of the kindness of a Leicester audience, and it has always been with peculiar pleasure that I have risen to address them. I imagine that it is entirely owing to the circumstance of my having been once connected with this town—of that connexion having ceased—of the comparative prominence in which I have stood in connexion with the British Anti-state-church Association—and the fact that that Association has been instrumental in calling this meeting, that any allusion has been made to my name that would not have been appropriate elsewhere. It gives me this opportunity of saying, as I say with the utmost sincerity and the greatest pleasure, that although I have not derived my principles originally from Leicester, it was here that they were nourished into strength by the association in which I found myself [applause]. Here, at all events, we could always go hand in hand in seeking the accomplishment of great temporal and spiritual objects. Here I have enjoyed, perhaps more than elsewhere I could expect to enjoy, fellowship with those who can appreciate the beauty of truth, and who have given themselves devotedly to the promotion of it throughout the world; and I cannot forget, while standing up before a Leicester audience, that here, in the midst of you my friends, and your teachers, and leaders, my heart became strong to battle with those evils which have fastened themselves upon the spiritual kingdom of Christ [applause]. The resolution which has been put into my hand, refers to the discouragements which present themselves to us in the prosecution of the objects of the Association, and the peculiar encouragements by which our minds may be sustained at the present moment. I will not detain you many moments upon either of those topics. I hold it to be a vastly different thing to look at difficulties, with a view to measure them, to understand them, and feel their weight and importance, in order that we may practically adapt our means to our end—from looking gloomily at the state of affairs by which we may be surrounded, and permitting that gloom and those signs of the times to depress our minds. Nothing has overtaken this Association but what is common to everything of the kind. Nothing ever started with the interests of mankind in view, but prejudice started up against it; and where, especially, the interests of a body of men are intimately connected and bound up with a mass of peculiar ecclesiastical circumstances, it would have been folly, perfect folly, in us to expect to go forward and to progress in pursuit of the object which we have in view, without encountering the strongest and fiercest opposition. I do not even esteem at a very high rate the little discouragements which we may have sustained from the coldness of some whom we might have expected to be friends. Perhaps Providence has ordained that every great movement shall, in its infancy, have to contend with much coldness in order that it may nourish its strength by throwing itself upon its right resource. We are apt to feel that the might is our own till convinced, by happy experience, that the arm of flesh and the wisdom of men are not sufficient for the accomplishment of great undertakings like the present; but that we are to rely upon the power, the immutability, and the omnipotence of truth, and of Him who came into the world that he might render truth victorious over every foe [hear.] Discouragements will speedily give way before determined wills. Just take a glance, for one moment, at the encouraging signs of the times, which have been already alluded to by other speakers. There are some more especial features of the present time, which I consider exceedingly

promising, in connexion with the agitation just taken up. The improvements in mechanical science—the speed with which communications may be made between one part of the country and another — the mechanical contrivances resorted to that mind may easily communicate with mind, so as to bring the whole family of the empire within an easy distance, have greatly favoured the development of mental habits, which will go far to make us successful in the prosecution of our object. Secular activity begets something of mental activity. When we are whisked about by locomotives from place to place, and no sooner start from Leicester than we arrive at London—when that may be accomplished now in a few minutes which took several hours not long since—when all the processes of life are becoming more and more speedy, active, and safe—mind gradually assimilates itself to the outward circumstances by which it is surrounded. Men are beginning now to give activity to thought, looking around them and connecting means with their end; they do not receive things upon trust, and will not permit the priesthood to paste creeds upon their consciences, and to label them as directed for heaven. They understand something, at all events, of the spiritual nature and claims of religion. They have an active earnestness of mind which will look at these questions independently. All this is favourable to us. If we are about to diffuse information and light, and wish to obtain our end by argument, persuasion, and producing conviction upon the minds of men, then it is of the utmost importance that there should be some activity and stir in the public mind. More than this, the peculiar conjuncture of present affairs has separated men from parties, and taught them to look more exclusively to principle. It is now necessary to show them something that is true, and addresses itself to their minds and consciences. This is peculiarly favourable for the agitation we have undertaken. If men will not look at principles, we cannot succeed. We reject all meddling with mere externals. We have passed away from the stage of clamouring for the redress of grievances, and think it too late to lop away branches, instead of aiming at the root. We are anxious, above all things, to decline any intermeddling with doctrinal matters or discipline. The union between church and state enervates and depresses the energies of the church, and endangers the liberties of the people. A further encouragement to us is, that everything is running into an ecclesiastical shape. Even the anti-corn-law question cannot be settled without becoming in some measure an ecclesiastical question in the shape of the commutation of tithes. I believe when the law is done away with which restricts the importation of food, that one of the props of the Establishment will be knocked away. I believe that our statesmen see, justly and clearly enough, that every just measure brought into Parliament is an encroachment upon the Establishment [applause]. I do not find fault with them for crying that the church is in danger, for whatever may be done in the political world in the direction of right necessarily places the Church in peril [applause]. But there is more than this—it is a punishment which is coming upon the state in the shape of insuperable difficulty which arises out of the very pertinacity with which the state has clung to the church. Look at Ireland! That must be the very next practical question, as soon as the corn-laws are settled, and the commercial policy of the Government established. Ireland claims the consideration of our senators. What are they to do with it? It is impossible for them to avoid dealing with the ecclesiastical establishment there. Are we to make a second establishment of the Catholic priesthood? The whole population connected with the Establishment in this country would rise and protest against it. There is no safety, no way of difficulty, but by taking away the Establishment altogether. If it can be done in Ireland can you prevent its being done in Scotland? There, at least, the majority of the people are Dissenters upon pure principle. After that, can it maintain its ground in England? If there be any spot in this empire where the Establishment has ceased to be, will not the case instantly be applied to the whole? [hear, hear]. Men will begin to think, and their attention being drawn to the subject, the question will be asked, if the Irish people are liberated, why not the English? Why should our tithes be devoted to the sustentation of a religion which we disapprove? Why should not this vast fund, which now sustains so many in idleness, even though they may sustain some in their efforts to do good, be consecrated entirely to national and secular purposes? We are deeply in debt—we want money—the scale of our taxation is rising year by year—when monopolies are gone, how are the aristocracy to subsist? They will be the first to ask a settlement of the church question [hear, hear]. The signs of the times point in this direction. Statesmen may attempt to evade it—cold Dissenters may smile at the idea—timid men may think it impossible to grapple with the difficulty; but if we are simply faithful to our trust—if we will but diffuse the truth, especially now mind is quick, living, active, and looking towards ecclesiastical matters as of deep and practical interest—if we will but diffuse information about our principles, Providence will presently bring about some unforeseen juncture of events which will turn the current of national feeling so as to sweep away the system from the face of the earth [applause]. I beg to urge upon you, if you believe in these sentiments, to do something to support them. The best part of a sermon is always the application. It is absolutely necessary that truth should have living advocates, which each of you may be in your sphere, among your family and fellow-townsmen, or by the sustentation of those means adopted for the diffusion of information, and by giving countenance to those, like ourselves, engaged in the prosecution of this arduous work. I think the time is not far distant when the multitude, who now look upon us with coldness, would give almost all they possess if they could say with truth they were among the promoters of this Association [much applause].*

The resolution was seconded by the Rev. W. Robinson, and adopted.

On the motion of J. M. Hare, Esq., a hearty vote of thanks was accorded to the Chairman; and the meeting broke up about half-past ten.

LIBERTY OF CONSCIENCE.

Our readers are aware that a splendid Picture, representing the sittings of the Assembly of Divines at Westminster, has recently been executed by J. R. Herbert, Esq., A.R.A., for Mr. Agnew, of Manchester. Having been exhibited in various parts of the country, it is now removed to London.

On Tuesday evening last, Dr. Massie delivered a lecture upon it, at the Congregational Library, to a select and highly respectable audience, who, by the liberality of Mr. Agnew, were admitted gratuitously. Lights were tastefully and judiciously arranged, so as to admit of the picture being seen as clearly as by daylight. We are unable to make room for a full report of this interesting lecture, but will endeavour to give the substance of the lecturer's historical remarks.

Dr. Massie commenced by a general review of the progress of liberty of conscience, and to the gradual development of that principle in the history of the country, down to the time of the commonwealth. The earliest classes of those who have advocated something like liberty of conscience, have had to sustain a great measure of opprobrium. The Brownists, or those who held the sentiments of Brownists, have been branded as a fanatical sect, and have been regarded as only fit subjects of vituperation, partly owing to the circumstance, that Brown himself, a little impetuous, was not altogether consistent in his subsequent life. In the reign of Elizabeth and of James I., there were many excellent men, who thought the progress of the Reformation was not sufficiently rapid, and that the points embraced within it were not sufficiently large for the requirements of God's Word; and hence they urged, again and again, a farther purification of the liturgical forms that had been embraced and enacted for the Protestant Establishment. A Protestant Establishment is itself a violation of the liberty of conscience [loud cheers]—and these very men suffered from it. First they were branded, as you know, by the term Puritan; and then, because they sought a purer form of liturgical worship, and, perchance, a purer form of ecclesiastical government, they were subjected to penalties, and many of them were driven abroad, some into the cantons of Switzerland, some into France, some into Holland, and some to the far West, across the Atlantic. Those who went to Switzerland mostly identified themselves with the Presbyterian form of church government; those who, for a season, took up their residence in the Low Countries, were associated together as small communities of Independents; and, at the time that the collision between the Long Parliament and Charles I. occurred, these exiles for conscience sake returned to their own land, bringing back with them the endeared associations of the religious liberty which they had enjoyed as exiles, and longing to enjoy that liberty in their own country. I need not, to so select an audience as this, draw the distinction between the Puritans and the Nonconformists. The Puritans existed, as religious individuals, before the Act of Uniformity was passed; the Nonconformists were those who refused to conform to the Act of Uniformity, as passed in 1662. Thus, historically, they are diverse; but while, in numerous instances, the Puritans were Presbyterians in their ideas of church government, there were also, if not congregations, yet ministers and individuals, that held the sentiments common to Independents and Baptists. The circumstances of the times of Charles I. have never been sufficiently studied, either in our schools or our academical halls.

Before proceeding to the more general discussion of the topic in hand, the lecturer detailed one or two events that happened just before the convening of the Long Parliament, in connexion with the Star Chamber of James and Charles. Amongst the victims of this arbitrary tribunal, was the father of Archbishop Leighton: — Archbishop Leighton's father was a Presbyterian; he advocated the cause of Zion; he saw that a Government then existing had resolved, as he believed, to oppress the people of God, and suppress what he thought was the church of God. He wrote a work, entitled, "Zion's Plea;" he sent it abroad to be printed; he printed precisely the number of copies that were required for the members of the Legislature. He took care that these copies were sent to the members of Parliament; that not a copy should pass out of these trusty hands. This "Zion's Plea" contained an expression concerning a near relative of the ruling Monarch, comparing her to a daughter of Heth, and regarding the Hittites of old as enemies to the cause of truth; so he regarded those that were subjected to her influence in his day. The most that could be said was, that he had represented the Queen as a daughter of Heth. He was brought before the Chamber; his case was examined; he proved, as well as proof could be given, that the work which he had thus published had been confined in its circulation in the way I have stated. He was, however, found guilty; and in consequence of the guilt alleged, he was sentenced to pay £10,000 to our sovereign lord the King, to be imprisoned until he should pay that then enormous sum, as much as £100,000 now [hear, hear]. He was sentenced to perpetual imprisonment, therefore; but that was not all; it was directed that he should be put in the pillory, that he should be scourged, and that then he should have one ear cut off, one side of his nose slit, one cheek branded S.S., and that he should then be thrown into prison for a week; that he should be brought out at the end of the week, again put in the pillory in Cheapside, that the other ear be cut off, the other side of his nose slit, the other cheek branded in the same way, and that he should not be led therefrom till his fine be paid. He lay there ten years, under the tender mercies of Archbishop Laud and Charles I., the former of whom records it in his diary, that he took off his hat reverently, and gave God thanks when the sentence was pronounced on good Robert Alexander Leighton [sensation].

With another case you are all familiar. The man that stands behind the chairman, a little bald-headed, William Pym, a barrister-at-law—a Presbyterian of the purest mould, was most zealous in advocating Presbyterianism, and in this way brought on himself the vindictive visitation of the country. His ears were cut off, his cheek branded; he was pilloried; his loving wife—like most wives, if they could—sewed on the ears. I dare say they were sweeter to her after they were sewn on than before they were cut off. He was, however, taken up again, and this was for asserting a religious principle; and, in order to prevent his loving wife from performing this affectionate office, the stumps of his ears were literally sawn out—[sensation]—and again was he imprisoned under the direction of the Archbishop of Canterbury, the President of the Council of the Star Chamber—the instrument of Charles I.—the coadjutor of Lord Stafford—the oppressor of the people. These men brought themselves—I do not say to a merited end, because I do not approve of capital punishment—but they brought themselves to an ignominious end, dying on the scaffold, and bringing their master to the same end, who as much deserved it as any man that ever lived [cheers].

In consequence of the conduct of these men, and the excitement connected with religious movements, when the Long Parliament came to establish religious forms, it was one of the questions that vexed them. You know it is called the Long Parliament, and it was long because it determined it would be long. It felt the first duty which it became it to perform, was to pass a resolution that it would not dissolve by the King's consent, or, the King's command, till it had done its work. This was the Parliament that proceeded to consider the question of religion. In order that they might, however, do it with all fairness, each knight of the shire was requested to nominate from his county, one or more individuals, learned theologians, godly ministers, who stood high in the esteem of the counties which they represented. These men, one or two from each county, had their names returned upon the roll. The Parliament appointed ten noble assessors and twenty lay assessors, to sit with the ministers that assembled on this occasion. It was a very solemn and a very learned conclave, and, as you will imagine from this picture, their discussions were of the gravest character—no doubt of it; and, in order that they might have their discussions carried on with all freedom, they met in the chapel of Henry VII. at Westminster, no one being allowed to enter but those who were commissioners, as we should call them—those who were commissioned by Parliament from the various shires from which they had been chosen, unless by an order from the House of Lords or Commons. When the subjects were erudite and dry, they had little or no influence in attracting parties who came from a distance, or individuals of distinction in society; but, when themes of exciting moment, affecting the peace of the country or the institutions of the land, were under discussion, it then often happened that numbers of noblemen and gentlemen were there. Learned theological friends obtained permission to go to the House of Assembly, where they were convened. If I should mention the fact, that in consequence of the cold weather of winter, and the cold character of Henry the VIIth's chapel; for they had then no modes of heating such as we now adopt in some of our chapels and churches; they adjourned to the Jerusalem Chamber, and in that, for the most part, held their meetings. Here is the Jerusalem Chamber, the artist being permitted, by the Dean of Westminster, to inspect the tapestry of the chambers and the ornaments of it as it existed at that day. This Assembly convened in 1644, and continued its sittings till 1649. There were about thirty Episcopalians who had been invited to become members of this Assembly. Twelve individuals, chiefly lawyers and learned scholars, who were what were called the Erastian followers—Erastus being a German divine—whose opinions were, that no particular form of church government should be established, that Churchmen should not have the power to establish church government, but that the civil Government should regulate all these matters, according as they saw that it would be best for the people. I rather think it was something like the philosophy of Machiavel or Hobbs.

Besides, there were a few denominated Dissenting brethren—and here let me do a justice, which the general impression of this painting could not do, to these parties. They were not what we would now call Independents, they were working their way to the principles ultimately adopted, and that we happily inherit. But there were men amongst them who were Baptists as well as Independents, who carried out their independent principles in relation to church government, although they were identified by the more denominational term which distinguishes them now-a-days from the Independents. They were amongst the most zealous upholders of what we now regard as liberty of conscience, and perhaps they were the parties that suffered most for their peculiarities [hear, hear]. There were somewhere between seven and twelve; I think they could sometimes count as many as eleven votes. As many as twelve, however—that is, Independents and Baptists together—were ultimately denominated Independents, and received their principles. All these individuals in the Assembly had different objects.

The Episcopalians wisely thought—wisely, according to the wisdom of this world—that it was a better plan to allow the subjects of excitement and agitation to pass by, and perhaps their day would come again. Some of those whose names are here recorded, after the restoration of Charles II., became deans—others, men of high worth, really excellent men, became bishops, Hall among the rest. Reynolds and Morland were men identified, at first, with this conference. There were also laymen who were Churchmen, and continued as such, amongst whom were Sir Matthew Hale. There were other Churchmen, but they took no prominent part in the discussions of the Assembly.

The Presbyterians were, for the most part, determined to maintain, not only the propriety and truth of their principles, but the justice of their Establishment, and contended that they should constitute the Established Church in England, as they did in Scotland. It was not liberty of conscience that they contended for, but liberty to do for the Kirk what they pleased. They did so, and in consequence of this an army mustered in Scotland, and during the time of the Long Parliament, came into collision with Charles I. The Long Parliament felt that they were hardly a match for the long hereditary associates connected with these three different powers,—the Church, the army, and the monarchy. They had some good broadswords in which they were wont to trust in those days; they had warm hearts and good yeoman courage amongst them; but that was not quite enough, and they thought that if they could mingle a little of Scotch prudence and Scotch blood with their army, they would be better able to resist Charles. They sent down Stephen Marshall and Philip Nye as their commissioners to Scotland; Philip Nye being the son-in-law of Marshall. And these men came to stay the progress of the general of the Kirk of Scotland in Gloucester. It was there debated whether they should have a covenant between the two nations. Philip Nye

* We are indebted for the above report of Mr. M.'s speech to the *Leicester Mercury*; as, in consequence of the indisposition of our reporter, our own has not been received.

was one of the profoundest men of the day, as longheaded as he seems to be in this painting. He was seventy-six years of age, and was regarded as the most profound and thoughtful among the Dissenting brethren. Though he has been represented as factious, singular, and all that sort of thing, yet he saw what was to be done, and, with all the wisdom of a politician—for he was a politician—he put the words "solemn league" into the compact that was made between the two nations; hence the origin of the solemn league and covenant. When they came to London, through their influence with the English Parliament, they obtained a settlement of this covenant; and thus the Scotch were brought into England to help to fight the battles of the Long Parliament. But the Scotch were not quite sure that the army was sufficient to settle matters of theology, and they thought they had better have some good learned divines who should represent them in this Westminster assembly. Hence we have here represented four ministers of the Kirk of Scotland,—Henderson, Baillie, Rutherford, and Gillespie; and three commissioners,—the Earl of Lothian, the Marquis of Warriston, and he that was afterwards the Duke of Lauderdale. These were the Commissioners for the Church of Scotland, and they attended. From the pen of Baillie, afterwards Principal of the University of Glasgow, you will have the most elaborately published account of the proceedings of this Assembly. His letters are now published by the Woodrow Society in Scotland, which is issuing the most elegant of any modern publication connected with the history of Scotland and England. There was now a warmer, a more zealous, a more enthusiastic advocate of the Established Church than Baillie; but that Established Church a Presbyterian one. Now, here is Baillie—a man who, to look at his firm countenance, is enough to convince you that he was not the man to represent the Independents in any light more favourable to their historical character than they deserved—and he represents them as coming forward with this proposition, that they should have toleration, both for themselves and other sects. The Presbyterians were represented from Scotland by these seven commissioners.

Amongst the subjects discussed in this Assembly were the directory for worship; the longer and shorter Catechism; the Psalms to be sung in public worship; and the Scotch Psalms, as they are now sung, were prepared from the pen of old Rouse. The second question to be discussed was the duty of the magistracy to establish this *jus divinum*, to maintain it over, and at the expense of, the people. Now, there were ninety Presbyterian members of that assembly, while there were, at the very most, but eleven or twelve Dissenting brethren, and about twelve Erastians, among whom were Selden, Whitlock, Lightfoot, Coleman, and various others; but these four are the most prominent that occur to my memory. They were, rather, observers of the discussion; but the discussion lasted in Committee thirty days; in the Assembly fifteen days; and for fifteen days did the Dissenting brethren, in addition to that, discuss the *jus divinum* of Congregationalism; so that these eleven men kept at bay a hundred during this time [cheers]. It was a glorious struggle—a glorious Thermopylæ, for liberty of conscience; for as surely as that principle had been advocated, so surely as that principle had been carried, the *jus divinum* of the magistracy, the *jus divinum* of Presbytery, so surely would this country have been entangled in a yoke of bondage, equal to all that it had ever suffered before [cheers]. The Assembly, however, had the votes. They were what has been called in recent times "a tyrannical majority;" but they declared that these Dissenting brethren were so logical, so dialectical, so pragmatical, that it was vexing to hear them talk so long [laughter]. They could not, however, put them to silence; and therefore they proposed, deliberately, that one who seemed to be the most successful antagonist, should be turned out of the Assembly [laughter, and hear, hear].

The discussion lasted longer than two months because they had intervals. They met only five days in the week, and therefore the discussion was prolonged to three months. During that time we have the following report of Baillie, which is to this effect, "That the sun seems the most unpropitious to the *jus divinum* of Presbyterianism; that, as the Scotch army approached the metropolis, they were not so hard to manage, but when it went from London they became more pugnacious and argumentative than ever. This was liberty of conscience. If at any time the discussion took another turn, and they felt as if they were gaining their point, they sent word to their friends at a distance that the army need not approach so near the metropolis, because they were likely to carry it [laughter]. The subject had created very considerable irritation in the minds of the Presbyterian party, and on one occasion that irritation or controversy had excited much interest without, the consequence of which was, a great number of chief men—nobles, lords, and members of Parliament—came down to the House to witness this deeply interesting discussion. Amongst them came Oliver Cromwell [cheers]. The Committee of Fine Arts connected with the new Houses of Parliament, and who had the determination of the subject, greatly to the surprise of every intelligent and sober-minded person, resolved that, amongst all the rulers of England, Oliver Cromwell should have no statue. We have taken care that he shall have one in this picture [cheers]. This is his Corinthian pillar; here is his effigy, and it shall stand, not merely as long as the Parliament lasts, to be seen of visitors who come to London, but as long as the thread of this painting can exist so long as the memorials derived from it in engravings of the first character can be held by students of history, Oliver Cromwell shall have this immortal pillar, this gratuitous monument even to a thousand generations [cheers].

With a passing reference to Sir Harry Vane and Whitlock the lecturer proceeded:—Philip Nye, then the parish minister of Kimbolton, and who stands with outstretched hands—so composed, yet so intellectual, so full of the vigour of the Puritanic and Nonconformist thought, for he combined them both—the link between the past and the coming age—the embodiment of what our Puritan forefathers bequeathed, and the exhibition of what our Nonconformist forefathers displayed—he stands forth, and says, "It is our opinion, by the command of God, that the magistracy be discouraged from putting a discourtesy on any man, be he Turk, Jew, Papist, Socinian, Infidel, or of any religion whatsoever, on account of his religious belief." Think you, if that principle had been cherished in that little island, called the garden of England, but a few weeks ago, that a hireling of the State establishment would have put such a discourtesy upon a teacher of Dissenting principles, as to have refused him sepulture amidst the dust of his own children? Why dared the man to put the discourtesy that he did upon the beloved remains of one who stood high in the minds of thousands and thousands of the excellent of the earth? but because he felt that there was a large community that sympathised with him; that he was but carrying out the great principles of an establishment of religion amongst his fellow men. I do not think that he meant to be unkind to Mr. Guyer. I think he did not know the principles declared in the Assembly of Divines; and the poor man in his ignorance did it. I pity him [hear]. This principle is enunciated in this part of the picture. You see old Mr. Bridges, then of Yarmouth. Here is Mr. Carly, who wrote a Commentary on the Book of Job; and here is Mr. Lightfoot, the most learned of all theologians of that time. Here is Jeremiah Burroughes, and I cannot help, in pointing him out, reading a sentiment he uttered on this occasion. He deserves that it should be recorded. He declared for himself and the other Independent brethren,

That, if their congregation might not be exempted from that coercive power of the classes—if they might not have liberty to govern themselves in their own way as long as they behaved themselves peaceably towards the civil magistrate—they were resolved to suffer, or go to some other place of the world where they might enjoy their liberty. But while men think there is no way of peace but by forcing all to be of the same mind, while they think the civil sword is an ordinance of God to determine all controversies of divinity, and that it must needs be attended with fines and imprisonment to the disobedient, while they apprehend there is no medium between a strict uniformity and general confusion of all things—while these sentiments prevail, there must be a base subjection of men's consciences to slavery, a suppression of much truth, and great disturbance in the Christian world.

I ask you, if your profoundest philosophers of this day are able to give a more discriminating exhibition of the principles of religious liberty [cheers]. These men sat behind, and assented to the declaration on the part of Philip Nye. I would have you to consider what courage was required for them to make this declaration—what courage is required in these days for some men to stand up and declare their principles [hear]! What is the principle that Philip Nye put forth in its practical working? We shall take twelve as the largest number of Independents in that Assembly, and very few of them were known to hold a conspicuous place at that time. There are now nearly 4,000 Independent and Baptist congregations in England, Scotland, and Wales. In that Assembly there were nearly 100 Presbyterian ministers,—about ten times the number of the Independents: have they multiplied in the same proportion? We look in vain for them. The Presbyterian congregations that were represented by those men have become the shadow of a shade. Their power as a people has passed away, and they are dependent, in England, for anything like a respectable existence, to the very principle that Philip Nye proclaimed. But we look abroad, and we ask who peoples the land across the Atlantic? Men who hold the principle of Philip Nye. We ask, how many are the representatives of the Presbyterian principle now? We have not an equal number. But we come home again, and there are some quiet friends whom I admire—they do not like politics [laughter]. They are the Methodists, the Primitive Methodists, the New Association Methodists, and they worship and exist by the recognition of the Independent principle. They could not have any being under the principle of the Presbyterians of that day. We look to the general effect of these Independent ministers and congregations through the world, and we borrow the testimony of Hume their adversary, that to them England owes her civil as well as her religious liberty [cheers]. Are these the men that are to be crushed and trampled upon, and their interest set at nought, whether in elections or Parliaments, or in bills and laws that are to be passed? This picture answers, "No" [cheers]. Not merely by the engraving of this picture; not merely by the faint outline I have given you to-night; not by the record that may be made of this or other proceedings; but by the picture passing from town to town, by its coming before the *élite* of our congregations, by every minister having a print in his study, by its becoming a lesson-book to every Sunday-school, by its being brought before Sunday-school teachers—we think we shall, in an effectual way, bring into operation those great principles of liberty by which we fondly hope we shall continue to be distinguished, as by them we have prospered until the present time [cheers]. As I see there are Baptist and Pædobaptist brethren present, if I have said anything wrong I shall be glad if they will put me right [cheers].

Mr. J. H. Hinton, Baptist minister, rose and said: Instead of having anything to correct in the lecture, I can bear my humble testimony to its truth and justice, and the importance of the sentiments that have been presented to us. I beg to move a vote of most cordial thanks to Dr. Massie [cheers].

Dr. Campbell said: I am sure that there has not been during this season, and I do not believe that there will have been when it is ended, a more cordial vote of thanks than that which we shall present to Dr. Massie [cheers]. I do not know that for a long time I have been the subject of so much unmixed, undisturbed, grateful complacency as I have been to-night that I am a Dissenter. Men talk of succession, I am in the succession to-night [cheers], and so are you. We are of the succession of Philip Nye, John Owen, John Milton, and the glorious Oliver [hear, hear]. I do admire Oliver Cromwell. With the exception of prophets, apostles, and their Master, there is scarcely a name so full of music to my soul as his. He has done great things for the world, and the world has done but little for him [hear, hear]. But it is a remarkable fact, that the world has begun to do him justice.

After an interesting address, which we regret our inability to report, the Dr. concluded, in reference to the same topic:—The Houses of Parliament have done well to shut out Oliver Cromwell; if he had been in, he would have been among them but not of them [cheers]. Patience! His day is coming. Hereafter, there will be a House of Parliament built again, and then, I prophecy, that the first place will be assigned to Cromwell [cheers]. I must not, however, say more. My head is full and my heart is light; and I do this night rejoice that I am a Protestant Dissenter [loud cheers].

Dr. Jenkyn said: I rise with pleasure to support the resolution of thanks to Dr. Massie for his excellent account of the painting. I should be glad if some arrangement could be made to introduce this painting into our theological academies, and if Dr. Massie would give us a third and a fourth edition of his lecture [hear, hear]. I think we have never done full justice to the question of the liberty of conscience—namely, that liberty of conscience is the liberty of every conscience, because conscience is answerable to God alone, and not to any other mind. Wherever we hear conscience putting forth its claims, we should do all honour to it, because the voice of conscience is the voice of God; and the more we teach the principle the more shall we show the power of truth in ourselves and in our ministry. There have been great struggles for civil and religious liberty; but I think there is coming on, in our own age, another struggle, and one which will perhaps last longer—that is, a struggle for intellectual liberty [hear, hear]—namely, that every mind shall be free, and have full liberty to see with its own eyes, and speak with its own lips, and not with the eyes and lips of others. I hope that this lecture will rouse our dormant energy, and that we shall be firmer to our principles, and that our young people in colleges, seminaries, and Sabbath-schools, will be brought up to the altar of liberty, as Hamilcar brought Hannibal, to swear that they will never make peace with Rome or with Popery.

The resolution having been carried by acclamation,

Dr. Massie said: I may mention that this painting is entirely the enterprise, I am happy to say, of a Manchester tradesman, who asked a friend of his to give an historical subject connected with religious liberty. The subject was carefully thought of, and there was a consultation between that friend and another of great historic celebrity amongst ourselves. The result was, the determination on his part to give the first artist of the day his own price for painting that picture. I have seen the Berlin Gallery, the Dresden and Antwerp Museums, and numerous galleries on the continent, and I am satisfied that there is not a more perfect historical painting in Europe at the present day, either as to the grouping of it or the shape of the costume. I have seen persons come and try to smooth parts that had got creased as they supposed, whereas it was only the perfection of art displayed in the tapestry that had deceived the spectator. The first artist in England is now engaged to engrave it, at his own price, and in a style equal to the "Queen's Coronation." The object of the publisher is to furnish every minister of our denomination with a copy of the engraving [cheers]. There are to be three scales of prices—ten, seven, and four guineas; and the minister who brings a friend's name as a subscriber for a ten guinea proof is to have a print given him. I believe that the exhibition of this picture will uproot Hume's, Smollett's, and every other Tory misrepresentation of this part of our history [hear, hear]. If the heads of our colleges can make an arrangement to convene the students, I shall be happy to give them a lecture on this painting [cheers]. The object of exhibiting the picture is to create a general interest in the subject represented, and Mr. Agnew will be happy to lend it to every congregation, that the young people may have an opportunity of seeing it. As to the vote of thanks, all I can say is, that I am happy to find the address has been acceptable [cheers].

A desolutory conversation then arose as to the best mode of exhibiting the picture in London. It was determined that it should be exhibited in Crosby-hall, on Monday evening next, and if arrangements could be made, that three or four lectures should be delivered upon it about a month hence.

A second lecture on Liberty of Conscience, in illustration of Mr. Herbert's beautiful painting, now exhibiting at the Congregational Library, will be delivered by Dr. Massie, of Manchester, on Monday evening next, May 11th, at the Congregational Library, and not at Crosby-hall, as was proposed, that place being engaged.

Christian Liberality.—The Independent chapel at Wivenhoe being too small to contain the present congregation, it was resolved to erect a more commodious building; and on Tuesday, the 21st inst., the foundation-stone of a new chapel was laid by Thomas Sanford, Esq., who has munificently come forward to erect it at his own expense. The cost of the building will be from £1,400 to £1,500. John Sandford, Esq., brother to the above benefactor, has also subscribed £500, for the purpose of promoting the establishment of a day school in the village, on popular education principles.

ADVERTISEMENT.

LONDON PEACE SOCIETY.

THE THIRTIETH PUBLIC ANNIVERSARY of the LONDON PEACE SOCIETY will be held in FINSBURY CHAPEL, Moorfields, on TUESDAY Evening, May 19th, 1846.

CHAS. HINDLEY, Esq., M.P., resident of the Society, is expected to take the Chair, at Six o'clock.

Printed by John Hasler, of No. 1, Montague-place, Islington, in the county of Middlesex, at No. 4, Crane-court, Fleet-street, in the parish of St. Dunstan in the West, in the city of London; and published by Edward Miall, of No. 1, Belgrave-place, Tufnell-park, Holloway, in the county of Middlesex, at the office, No. 3, Whitefriars-street, Fleet-street, in the parish of St. Dunstan in the West, in the city of London.—Monday, May 11, 1846.